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ART. I.—THE STUDY OF GREEK AS A MEANS OF EDUCATION.

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WE do not often stop to think how immeasurably slow the progress of human development is, and with how many apparent mistakes man lifts himself from stage to stage of his history and reaches broader views about his origin and destiny. Ours is an age of discontent and unrest, of research and investigation, of collection and analysis; and our conquests in the sphere of nature are so numerous and follow one another in such quick succession that we imagine and say to ourselves that we are making history with fearful rapidity. We ride sixty miles an hour instead of six; we talk with friends who are hundreds of miles away; we annihilate space and bring distant worlds into our presence until we can study their structure and their habits; we magnify form until we can see what before was invisible, and sound, until we can detect the presence of disease; we flash the expression of the human face upon a paper card, and bind the human voice in a plate of metal. And the spirit of inquiry which animates and maintains this ceaseless activity and struggle has challenged every human belief and doctrine and practice, until no principle, or theory, or speculation, in philosophy, morality, or religion, has escaped being shaken, and sifted, and changed, or done away with forever. And in our wonder at

the boldness of modern inquiry and the variety of its achievements in the realms of the physical and the mental, we do not stop to consider that every new discovery and every successive change of view is a discovery or change of view of phenomena, whose number and complications, so far as our actual knowledge goes, are boundless and inexhaustible, and whose final results therefore lie beyond the reach of our science, or our imagination; we do not stop to consider that what we substitute for the beliefs of former days may after all prove to be but a sham philosophy and productive of as much evil to future men as what we condemn has been to us. The instinct to action is so strong within us that we rejoice in our activity as if its results were final and decisive, and forget that every step we take is purely tentative, and in its ultimate effect upon fundamental questions, for that very reason, only partial and temporary. It is only when we seriously attempt to calculate the actual amount of progress that the world has made through long reaches of time that we see how slowly, and how painfully, we are discovering its true significance and character; it is only then that we find how the same questions are continually arising and confronting the men of different ages, perplexing their best thoughts and withstanding their utmost endeavors to solve them.

And of such a nature is the problem of education. When Solomon asked, "Wherewithal shall a young man cleanse his way?" he gave but a general answer, true in every respect, but leaving its application involved in difficulty. And when Plato asked, "How shall a man order his life so as to live best?" his answer served only to reveal the infiniteness of the problem, and to cover his thinking with despair. And when we come to the consideration of the same problem, we find ourselves involved in a chaos of conflicting views and practices into which it seems to be impossible to bring order and light and peace. The same being is the subject of education, and he experiences the same need to know himself and the world in which he lives as the men of whom Solomon and Plato wrote;

but nevertheless the wisdom of the ages has not yet effected an agreement as to the principle according to which, or the means by which his mental development shall be conducted. Nay, even the object that such development is to have in view is still a matter of dispute. The utilitarian cries out against any system which does not have some practical purpose, and demands that his boy be taught something that is worth knowing; whilst the man who has some conception of the final destiny of the race, and looks to the powers and possibilities of the boy's being, asks that he be so disciplined as to give those powers and possibilities their highest form and their most perfect and harmonious development. And the difference is vital. For the former does not plead that kind of utility which, in one, and its highest, aspect,—to love one's neighbor, namely, as one's self,—is not at variance with the best principles of morality. His concern is only for the practical,—and to him the useful means only that which subserves the material needs of his daily life,—independently of the end of that life. But the latter looks to the end of life as controlling of necessity every step in its temporal progress.

As a contribution to this problem of education, we have chosen as our subject: The claims of the study of Greek as a means of education. And we have made the choice with the greater assurance because, as Alumni of a literary institution, all of us are more or less directly interested in the question of its fitness or unfitness to subserve the ends to which it has been set aside. As part of the college curriculum, it is an inheritance bequeathed to us by the good and great men of many centuries, and recommended to our use by the universal practice of civilized Christendom. But an age that questions everything and demands of all inherited institutions that they justify themselves at the bar of modern science, has not allowed the study of the classics, and especially that of Greek, to remain unchallenged. It has charged that these studies involve an expenditure of time, and labor, and means for which there are no compensating results; that they are mere routine

and furnish the boy with nothing that "is worth knowing;" that for all practical purposes they are worse than a mere waste of the formative period of life, because they uselessly occupy the time and energy which might be applied to other pursuits to so much better effect, and because they carry the boy back to barbarous times, and perpetuate in the scions of a higher culture and a more spiritualized morality the unfeeling, violent, and bloody dispositions which are the unfortunate possibilities of human nature, and the general characteristics of barbarous ages. But it is not to any one of the objections urged by the gainsayers of classical study, nor to all of them taken together, that we wish to address ourselves. For we are convinced that the true test of any means of education must be something more general and far-reaching than a number of independent answers to as many independent questions. We are convinced that the same, or equally as valid, objections, in the nature of the case, might be urged against any means of education that should be adopted; and that those who cry out for practical education, if they had their way, would eliminate from the culture of the human mind all study of its own greatest works. For they would consider the study of language as effective of good only in so far as it would enable them, as Mr. Arnold says, "to fight the battle of life with the waiters of a foreign hotel;" the study of mathematics, only in so far as it would enable them to calculate the material products of the earth, and the extent of their availability for human life; and the study of physical science, only so far as it would enable them to overcome the ravages of the Colorado beetle and the Rinderpest; and they would thus bring about that condition of things of which Plato speaks, when he describes the souls of men in their ordinary estate as "choosing to dwell with the painted images of pleasure," and as being led about "like cattle with their heads down and eyes fixed upon their dinners, feeding, and breeding, and butting one another, because they cannot get enough." And we choose this course, too, from the additional conviction that there is no real need for the

friends of classical training to feel nervous and afraid, as if they doubt whether they have anything to defend, when their position is assailed from abroad. A system which has given to the world all the best results that have been reached in the way of education, can certainly feel free to do something more than merely submit to the cross-examination of those who have arraigned it. We say *all* the best results, for, from the time when Saul of Tarsus read and studied the poets of Greece at the feet of Gamaliel, to the last article from the pen of Mr. Gladstone on the Homeric question, the educational work of the world, in its best periods, has always been indebted to classical studies. Nor does the fact that "the Senate, the bar, and many other professions exhibit men whose gift of expression, vigor of language, neatness and force in the use of words are fully on a par with those of men who have been prepared by classical training," invalidate such a position. For it only proves how much men can accomplish without certain kinds of discipline, but does not show how much better off in many respects the world would have been, if to the natural gifts of these same men had been added the benefits of the training which they missed; or at most, it only shows that there are exceptions to a generally admitted and evident law of results in the matter of education. Nor are we now arguing that classical training must be the best, because it has produced the best and ablest men, for that would evidently be a vicious process of reasoning. What we mean is simply this, that the results of classical training during so many centuries of its use justify its friends in claiming that they are free to choose their own line of defence and to put in the place of detailed answers to a certain number of independent questions a general plea which shall reach further and answer those questions better than would be done if they were to attempt to meet their gainsayers, whether captious or honest, in whatever way they may choose to select.

Whether man is the result of evolution or a product of intelligent and beneficent creative power, he certainly is the last

being that has appeared upon the earth, and as such gathers up in himself and gives meaning to all existences below him. And the presence of impulses and longings which he cannot put away, and which find no satisfaction in any of his earthly surroundings, points to something beyond temporal forms of existence as his ultimate destiny. Even without revelation, then, we should know this much at least, that man is an end in himself, so far as his earthly life is concerned. But when we hear the words of our Lord, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind," we know at once that this is the one and only end to which man may consider himself a mean; that his highest perfection and happiness is to be found only in the conformity of his being to the will of God; and that no other object can constitute the goal of his being. If this be true, then no solution of the problem of education can be anything but disastrous which does not make account of it at every step. For according to it education is nothing more nor less than development of character,—or, as Plato loved to put it, "*nurture of the soul*,"—in order that all the germinal powers of man's spiritual, intellectual, and moral nature may be brought to their utmost unfolding, and he stand at last in the presence of his Creator, "raised to the infinite in the worth of his personality." Exhaustive education, we are told, is not for all men, and the assertion is often made the basis on which to rest an argument against liberal or collegiate training. But it is misleading and untrue. For in the discussion of such a subject as this we dare not take as fundamental that which is only conditional and accidental. All men, it is true, have wants of which they cannot get rid, and which nevertheless they cannot themselves satisfy. This self-insufficiency of man because of the temporal conditions of his life, leads to the necessary existence of what have been called *Brodwissenschaften*, or, as Sir William Hamilton translates it, *Bread and Butter Sciences*. But it makes little difference whether the training needed to fit a man for this or that profession or calling be more or less liberal, the calling itself can-

not, in the absolute sense of the term, be held as making for the ultimate perfection of those who follow it. It is a contingency, arising out of the temporal form of man's life, and when taken to be the end of education tends to obstruct rather than advance human progress, since men are then made means or instruments for the accomplishment of some other than their ultimate destiny,—either their own subsistence, namely, or the benefit of their fellow-men. In that large and absolute sense in which man is an end to all else but God and His glory, exhaustive education is intended for all men, and precisely in the degree in which they receive it do they approach their full perfection and true happiness.

Neither useful knowledge, then, nor intellectual discipline, with a view to only temporal relations, can or ought to be the object of education, but the nurture of that living something which we can neither create nor destroy,—the nurture of the human soul. And in making it to be such we neither presume to give to it the functions of religion, nor conceive it to have the power of making good any inherent defects or vices of mankind. In its propædæutic office, education merely seeks to give to the human soul such an environment that, as a living organism, it may be challenged to the full, free exercise and development of all that is good and great in it, and essential to it. And primarily it has to provide satisfaction, not only for the intellect, but above all for that deepest and most mysterious faculty of the human soul which we call *feeling*,—that “desire which forever through the whole universe tends toward that which is lovely.” For it is the “gentle, responsive, loving element of the soul which makes it quick to assimilate, ready to obey and to imitate, open-eyed and open-eared to catch the sights and sounds of the living world,” and it is only when the imagination is filled with fair sights and sounds, and the feelings are quick to perceive and eager to pursue what is loveable and true, that the way is open for what properly may be termed mental discipline. For just as bodily growth, and the acquisition of bodily strength must reach a certain point before physi-

cal training in the special sense of the word is either beneficial or right,—so the various powers of the human soul must be fed and strengthened before they are subjected to the severe strain of a specialized discipline.

Now, what is the means of education by which this end shall best be reached? Shall we say *mathematics*? But does mathematics teach the human soul how to live or what to love? Does it enrich its fancy, or quicken its sense of what is beautiful and harmonious, or endow it with the ability to perceive the right and wrong in the deeds and words of men? And what is true of mathematics is true of every other science which has to do with existences that are beneath man in the scale of being. Mind, in one form or another, is their ultimate object, it is true, but it is mind only in its abstract manifestations, or at least in such manifestations as are far removed from that which is distinctively human. Eminently fitted to be means of education and absolutely indispensable, as they certainly are, they belong rather to the sphere of mental gymnastics, than to that of mental nurture. Their main office is to develop the power of abstraction and reasoning, the perception of principles, and the attainment of habits of logical consistency,—in other words, as Plato also conceived it to be, to teach men to think rather than to form men's minds; to be complementary to a previous course of study in literature and art, for the solidification of human character, rather than, the first or only means for that purpose. For the emotional nature of man needs what it cannot find in such studies as these,—it needs that the true principles of human life shall be set before it in such forms as it can assimilate before the logical and reflective phases of mental development have set in. In other words, human hopes, and human lives, and human deeds are the material for human education in its first stages, and constitute a most important part of that education to its very close. And is there any one thing which is more distinctively human, or which more fully reflects human life, than language; or any one form in which the hopes and fears, the struggles and triumphs of men are

more permanently crystalized, or more characteristically and adequately set forth, than literature? As Cicero says of the former, "In this one thing we differ most from brute creatures, that we converse with one another and can express our thoughts in speech." And from Homer down to Menander, or from Chaucer down to Tennyson, what better record of the lives and fortunes of two whole nations could we have than the literatures of Greece and England supply us with in the case of those two peoples? So long as it remains even partly true that the proper study of man is man,—so long as human history reveals the imperfectness of human effort, and human knowledge, and human power,—so long will the pursuit of these studies be at once an absolutely necessary means of education, and an indispensable aid to the security and support of human progress.

So far we have said nothing that men who have thought most on the problem of education do not generally believe and freely accept. It is only when the effort is made to justify the study of Greek on such general grounds as these that the question is asked, "But why will not the study of English, or of modern languages, do as well?" And it has been asked with all the bitterness and all the attendant abuse of violent controversy. When Mr. Carl Vogt, for instance, charges that the continued study of the classics implies a return to a lower grade of civilization, and the perpetuation of barbarous habits of life and thought, he takes occasion to speak of such men as Mr. Gladstone, Mr. Mill, and Mr. Arnold, as "half-taught noodles," and of Homer's heroes as "crowned cow-drivers." The application of such epithets to such men and to such unparalleled works of man's genius might be taken to be a proof of the absolute necessity of the very study which Mr. Vogt decries. For it shows that a one-sided training and the neglect of the "humanities" leads inevitably to an incapacity for appreciating what is beautiful and true in the lives and works of men, and to an absence of those fair sights and fair sounds with which we found that the imagination needs to be filled before the work of

mental discipline proper is begun. But the friends of classical study can afford to disregard all utterances like these, and wait with patience the issue of the controversy in the assurance that the self-vindication of the truth will not by any means involve a denunciation of the methods that have heretofore prevailed in college training. For, when any institution shows such persistency in maintaining its ground as the study of the classics has done,—and shows itself to be the point of return for many new departures in human progress, it is found to be the source of supply to some fundamental want in the social organization of the times.

And in this spirit, with no intention to underrate the value of any study, or to cling to private preferences in despite of evidence to the contrary, let us try to answer the question, "Why is the study of Greek so valuable a means of liberal education that it would be injurious to drop it in favor of modern languages?" We might, with Bonamy Price, take as a sufficient answer the incomparably more intense discipline that a dead language imparts as contrasted with that given by modern languages; or, the greatness of the works that are embodied in the Greek and Latin languages,—of which Matthew Arnold says that they constitute a very chief part of the best that has been said and written in the world; or, the close contact that is brought about by the study between the pupil and his teacher, and the opportunity that this affords of a deeper and more lasting impression of the teacher's personality on that of the boy. We might appeal to practical results and the testimony of such men as Dr. Jaeger and Prof. Thiersch, that students of the classics make better progress in mathematics, history, and modern languages, than their fellow-students who have had no classical training. Or we might appeal to the fact that those who have given themselves up most unreservedly to the study of Greek not only have not, as a class, been unfitted for the practical pursuits of life, but are amongst those whose influence on current events is most far-reaching in all departments of human activity. For surely when Mr. Gladstone expends so much of

his time on the study of Homer,—when Canon Kingsley in like manner shows his love for every thing that was Greek, and gladly declares of the Greek people, “One work was given them, and that one they fulfilled as it never had been fulfilled before; as it never will need to be fulfilled again, for the Greeks’ work was done not for themselves alone, but for all races in all times; and Greek art is the heirloom of the whole human race;” when the author of “Hereditary Genius” says of the population of Athens, taken as a whole, that it was “as superior to us as we are to Australian savages,” and Mr. Symmonds applauds the sentiment,—surely, we say, in view of such testimony from those who have had most to do with the study of Greek, it would be an anomalous thing if those who know nothing about it, or through indifference failed to make it of any great value, either to themselves or to others, should prove to be right when they seek to eject it from the curriculum of the modern college.

But there is a more general answer than such appeals as these, taken individually or together, and that is this, Greek thought, Greek literature, and Greek art stand related to modern civilization and mental activity, in much the same way as the sacred writings of the Jews stand related to modern religious movements; and just as the controversies of the church or the conflicts of theology with science, are at present, continually, again and again, bringing the latter into review, so, in the history of the world, every successive age that was destined to accomplish much for the welfare of mankind has been forced to light the torch of its intelligence at the fires that blazed on the altars of the ivy-crowned city of Athene. These two peoples, the Jews and the Greeks, represent the culmination of two entirely distinct, but converging, lines of human development. They gather up in themselves and carry forward,—the one, all that was valuable in the efforts of man to understand the meaning of the world of nature and of himself, as the intelligent head of natural existences; the other, all the efforts of the ages that preceded them to realize fully, in every form of human life, a condition of harmonious submission to

the sovereign will of a divine being. The one made intelligence; the other, the will, the central activity of man's life; and while the former presents us with forms and characters of surpassing beauty, the latter realizes for us a sublimity of being no where else met with in the history of the human race. The principle of the one degenerated into mere shrewdness of intellect that knew no moral restraints; and the vital defect of the other, was a tendency to crush out all individual freedom, and all sweetness of life under an accumulated mass of forms and usages that paralyzed all growth and all positive effort to reach a higher plane of action. The completion of the work of both, and the self-conscious realization of the insufficiency of the principle of their national life coincided in point of time; and that which was true in the tendency of each was retained by the Christian religion, and made the point of departure for a new process of development, in which intelligence and devotion ripened into virtues that were unknown before. For faith, love, purity, unselfishness, humility and charity,—these are distinctively Christian virtues, the power and beauty of which the ancient world could only approximate and faintly foreshadow.

But before we come to consider more closely what the underlying genius and motive of Greek life was, we shall have to guard ourselves against forming a judgment according to a standard that was unknown to the Greeks, and endeavor to conceive what was possible in the department of ethics under conditions wholly different from those that are the offspring of our intensely spiritual morality. The world has not been standing still for the two thousand years of the Christian era, and yet the graces and virtues of Christian culture have grown into being and power in the midst of the most glaring weaknesses and vices of social and civil life. It surely would be an illicit process of reasoning which would condemn Christianity because it has not yet eradicated all vice. But this, or something like this, is done when men charge that a continuance of the study of Greek is a return to barbarism, and point for their justification to the well-known and admitted inferiority of the

moral life of the Greeks as compared with our own. It is not necessary to dwell upon the fact that hospitals for the sick and infirm, or asylums for the insane, were unknown. The Philoctetes of Sophocles alone is a sufficient evidence that the element of pity was not strongly present in the Greek character. And slavery, the social degradation of woman, and paiderastia, are still more damaging and abhorrent features of Greek life. No friend of classical culture will seek to conceal, nor in any way to justify, them. They cannot be palliated by appealing to the existence of equally as degrading forms of human slavery and of other vices among Christian peoples, nor by affirming that they were crudities of social organization belonging to early periods of civilization. From every point of view they are moral monstrosities,—the existence of which is plain proof of some essential defect in the ethical stand-point of the society that tolerates them; and they lessen the effective value to the world of otherwise important forces in its history. But nevertheless we are forced to make such disposition of them as shall allow for the possibility of what the genius of the Greek people really was and really did. To judge a people by a law of which they knew nothing, and of the need of which they came to have a shadowy suspicion only when their social and civil fabric had fallen to pieces,—this, surely, is to do them injustice. It is far more rational to ask, whether, even in their social defects, as well as in their social virtues, they raised man to a higher level, and gave him purer and more refined impulses, and a more intelligent view of his relations than the world had known before the period of their activity. And in the case of the Greeks, even to ask this question is to throw light on what was obscure, and to make reasonable what was anomalous and unintelligible before. For at once we find that these immoralities and social defects are inheritances from lower stages of human development rather than normal outgrowths of the Greek spirit, and that they shared in the general amelioration of human life, which was effected by the Greeks, so that woman came to hold a more honorable position; slavery, to

be less degrading; and all the relations of man to man, to exhibit more humane and tender feelings, than the world had thought possible before. We might say even more than this, and point to the fact that whenever, in Christian countries and among Christian peoples, the same, or equally as gross vices have been obliterated, it has been done through the agency of what was the distinctive genius of the Greek people co-operating with the distinctive principle of Jewish life as perpetuated in Christian times. We mean,—a *rational humanity, co-operating with a spiritual religion.*

But we need not dwell on this. For it is evident how an elevation of moral view which, though it stopped short of the utter rejection or extinction of inherited defects, nevertheless, in affecting the healthful and sound tendencies of human life, restricted and changed these also, must have led to such an enlarged scope of human action as to render natural and possible achievements that before had been unheard of.

No consideration of the genius of any people that does not start with the religion of that people, is complete. For religion is the deepest spring and root of man's being, and gives tone and character to every normal utterance of his life. If we ask, now, what was Greek religion? the answer is, briefly: *Humanism*, as distinct from *Pantheism*,—an apotheosis of humanity as over against a deification of the powers of inanimate nature. But it became this only through centuries of conflict, and struggle, and growth, during which man painfully stripped himself of the bonds in which the religions of the old world had held him in terrified and abject slavery. For as they pushed their way from the Ganges to the Ilyssus, the Aryan forefathers of the Greeks were trained by daily conflict with the powers of nature to recognize in man himself the crowning piece and lord of nature. It was more than allegory or myth, therefore, when the Sphinx of Egypt was said to have propounded its riddle in the seat of Egyptian power in Greece. It was the revelation to the Greeks,—and through them to all the ages of mankind,—of the essential grandeur of human nature, its infi-

nite capacities and its glorious destiny. And in the power of this new dogma or principle of action, these Hellenes,—these children of light, as they loved to call themselves,—with all the ardor of youth and all the strength of an inspired manhood, betook themselves to the reconstruction, not only of religious views, but of social and political organizations as well. Not that they were fully aware of all that their activity involved. For the movement in Greece was truly historical in this, that its tendencies and forces were germinal, and no one generation foresaw or could foresee what would be the results of their activity. But if they did not know what Greek history and the people of Greece should eventually effect for the world; they *did* know with what abhorrence they viewed the irrational and tyrannical social and religious systems of the old times, and that for them and for their children, whatever results might ensue, a new principle of action was absolutely necessary. For with what degree of tolerance could a people who had been trained to recognize the native nobleness of man, adhere to the horrid rites of Moloch or Baalpeor and the indecent excesses of the worship of Astarte, or to a principle which conceived humanity as lying prostrate and powerless under the inflexible law of nature,—as enduring an unending enslavement to an impersonal *Fate*. It is not without reason, therefore, that the slaughter of the Minotaur, the bringing of the Golden Fleece from Colchis by Jason, the war of the Seven against Thebes, and its continuance in the next generation by their descendants,—are all said to have been so many outbreaks of this feeling of opposition. And the world still holds in affectionate admiration the wonderful records of the culmination of the struggle; and finds in the *Iliad* and *Odyssey* of Homer, not only poems of unapproachable power, but the glorified announcement of the triumphant establishment of a new religious principle. For in the Trojan war the pantheism of the East gave way to the Humanism of the West, and thenceforth human action moved in a higher plane and reached out to previously unparalleled results. Old constitutions were overthrown or changed;

a democratic spirit began to prevail; a principle of individuation, inferior only to that of modern times, set in; and the popular masses assumed a prominence as of right belonging to them which had been impossible under the domination of old ideas. And this political and social reconstruction was everywhere accompanied by a corresponding and equally marked change in the intellectual activities of the age. For the self-conscious individuality brought about by the inner development and assertion of Greek life found adequate expression in lyric poetry; and when the Persians invaded Greece, burned Athens, and filled the whole land and all the seas with their countless hosts, forcing the Greeks to recognize their essential unity, all previous tendencies and powers, and all the results of previous activities, in poetry, sculpture, painting, and music were caught up and brought to their perfect bloom in the Greek Drama.

But it was the religious principle that presided over and gave form and direction and life and power to the whole movement. Whatever inheritances from their remote past, and whatever intrusions from foreign sources, we may detect in their religion or their philosophy at the time of their most vigorous growth,—as for instance, in the fact that their gods were substantially deifications of elementary powers, and in the doctrines of retribution, divine envy, and hereditary guilt,—whatever of such crude or mystic ideas the Greeks failed to eliminate from their system, must be regarded as the unavoidable accidents or accretions of their religious life. For in spite of them, from Homer down to Sophocles and Socrates, there is an unbroken and consistent line of development and tradition which, and which alone, is truly Greek. If they could not wholly reject the elementary deities of the old religions, they made them cease to be elementary. Jupiter was for them no longer the sun, but a great king; Athene, no longer the clear azure sky, but an impersonation of reflection and thought. And so, too, if they did not eliminate the eastern doctrine of Fate, they so changed it that it came to be, not fate, but *Nemesis*,—the belief

in the inevitable punishment of all human violations of the law of right, that law being ζῆν κατὰ φύσιν, to live in accordance with the laws of nature. In other words, the Greeks transmuted the gods of the old world into ideal men, having all the weaknesses, but all the grandeur, too, of human nature; took up the doctrines pertaining to the gods, and made them revolve about, and find their whole meaning in their application to, man; and gave to individual man a higher moral worth than ever had been given to him before, and in doing so purified and ameliorated all his conditions. They shifted the centre of the religious principle from inanimate to human nature, and closed one part of the cycle of the world's progress preparatory to the Christian era.

Such a religion could have but one effect on those who held it. The Greek was self-satisfied. He experienced none of the unrest and the tortures that result from the contemplation of the problem of man's life as belonging to the sphere of the humanly impossible. He placed his ideal within the limits of nature, and viewed the human soul as containing within itself the power of such self-embellishment and self-development as would lead it eventually to an ideal perfection. He lived in the present and for the present. To him, at the utmost, immortality was a dim and shadowy illusion lost in the obscurity of an infinite to which he could not attain, and God Himself scarcely conceivable save only as an idealized man. To him the infinite was swallowed up in the finite, and his life was one of youth, possession and joy. But, although his view was defective, being based upon only one part of the truth, the self-repose and happy contentment it afforded, made it possible for him to work within these limits as man never wrought before. With consummate skill he fashioned everything which his hands found to do, and elicited the powers and truths of human nature, as ideally the culmination of all existence, in a way to challenge, not only the admiration, but the lasting gratitude of all the ages,—until, it may be, human action again shall have completed a cycle in its history, and won another higher starting point for its further developments.

"The voice of one crying in the wilderness: Prepare ye the way of the Lord, and make His paths straight."—What a different cry it was from the battle-shout of the hosts that were marshalled on the plains of Troy, and how, for the Greek, it shifted the centre of man's being from man himself, however much idealized, to a personal God,—but to a God in whom God and man are one,—the God-man Jesus Christ. Herein is the difference between the Christian and the Greek. The former begins where the latter left off,—with the dawn of conscious morality,—with the reference of all human action to the standard of divine will. His soul broods over and longs for the humanly impossible; to him the present is the realm of all that is fragmentary, illusive, transient and obscure, and the essential and ideal life dawns only in the twilight of the grave that heralds the coming of the eternal day; to him the infinite has annihilated the finite, and he wrestles in pain with his sense of that "grievous aberration" which has made the union of the finite and the infinite for him, alone and unaided, impossible. Every activity of his being is overshadowed by his profound sense of the ineffectualness of human endeavor, and all the deepest impulses of his soul are caught up and lost in the contemplation of the excellency, the beauty, the power, the mercy, the truth, and the love of God. And so, by attraction on the one hand, and repulsion on the other, he is doubly in danger of doing violence to his nature; and his history,—from the time when the "hope that raised our eyes to heaven, first went abroad across the world" until now,—has shown how great that danger is. Absorbed in the contemplation of the infinite he has been led into all manner of ecclesiastical one-sidedness. From the ascetic practices and the heresies of early Christianity to the repriming tendencies and ritualistic views of an overwrought orthodoxy in our own age, he has looked upon himself as an alien, a wanderer from his home, an enemy to all material things, and so far as his body partakes of matter and its attributes, his own most deadly enemy. And even when he strives to bring about an interpretation of the world of sense

and the world of spirit, of the existing disunion between which he is so grievously conscious, such as shall enable him to see how a higher than merely human power can regard them as not irreconcilable, and eventually bring them into harmonious relations, his life is filled with unrest and feverish struggle. Speculation and theory are the offspring of his uncertainty and doubt, and the drift of his life is to hasty and unending action. He cannot wait for the hardening and training of his powers, for the forming of his character, for the acquirement of profound and healthful views of life, and the development of habits which shall clothe it with light and beauty and peace. Surely to the undue predominance of this tendency of our life there is necessary some conserving counterpoise. Surely we need to bear in mind, not the divinity only of our glorified Lord, but His humanity as well. For, although the "only begotten of the Father" has raised the ideal of humanity to a height infinitely above the conceptions of the philosophers and poets of Greece, and has taught men to believe and to know that not by any self-embellishment, nor by any self-development, but only by the freely bestowed gift of divine grace can they hope to be raised to this glorified ideal, He did not imply, nor did He necessitate, the absolute negation of human nature. Men we are, and men we must remain, and we cannot by the operation of divine grace become an *aliquid ex nihilo factum*. To conceive of our humanity as occupying a relation of such pure passivity to divine grace is to make the latter, not only *supra-natural* but *contra-natural*,—an irrational monstrosity. It is, in a word, nothing more nor less than a return to pantheism, in a bad sense of that word. And yet such has been the tendency of our age. Our morality, our metaphysics, our art has been theological, and we have been so long accustomed to view everything that enters into our life from the standpoint of divinity, that we are in danger of overlooking the high claims of our manhood. We have taught ourselves to consider how weak, how ignorant, how wicked and how ephemeral man is; how needless is the material universe; what an evil life men lead in

it, and how happy it is to escape from it. And we have done so, notwithstanding the fact that in the person of Christ this very manhood was glorified, and that in it are implied all the principles of morality and religion. Undoubtedly, if either point of view must necessarily be given up, that which centres in man would have to yield. But it is not a question of relative worth between two views, but how both may be maintained in the most healthful and harmonious equipoise,—how humanity may be at all times, and in all its activities, most perfectly and unceasingly conscious of its own dignity and worth, at the same time that it loses nothing of its sense of the mercy, and power, and love of God. And this need, education, in its office as ancillary to religion, can and ought to satisfy. The nurture of the human soul, the formation of human character is its ultimate object,—but it must be such a nurture of the soul, and such a formation of character as the highest needs of mankind from time to time require.

If we are right in our interpretation of the intellectual and spiritual attitude of the world at present, it follows that education should throw about our boys such an environment “as may teach them how to live, by showing them how great men live and have lived;” “what to love, by surrounding them with what is really loveable;” but above all, such as may give them a clear and true conception of the essential nobleness and goodness, and grandeur of human nature; of the wondrous power of the human intellect; and of the beauty of human achievements. If now it is proposed that all this can be done equally as well by other means than the study of Greek, we answer, *No!* It is no correction of an existing evil to intensify it. It is no release from bondage to multiply one’s bonds. Modern languages and modern literatures partake necessarily of the prevailing tone and drift of modern life. And although they present us with ideals that are higher, and with purposes that are purer,—with characters that are more sublime, and with lives that are more heroic,—they inevitably deepen the tragic unrest, and the fearful foreboding of our lives. Goethe, and Shakes-

peare, and Milton, and Tennyson, and Longfellow, have all breathed the same empyrean; have all made much of the desolation of humanity; of its pain, its perplexity, its struggles, and its failures. Go where we will, this is the spirit of modern life, and thought, and art, and it cannot, in the formation of character, give our youth an attitude different from that which belongs to itself. It is not a sense of the sinfulness and weakness of human nature, and the consequent unrest of human life, that education should seek to implant in them. We need rather to assist their freedom and confirm their energies by bringing about them what is glad, and beautiful, and hopeful; we need to breathe upon them the repose and the serenity of the Greek spirit, a sense of the dignity of the race to which they belong, and of the goodness of the universe in which they live. For we may be well assured that, sooner or later, the "custom" which is "heavier than frost and deep almost as life," will inevitably and mercilessly thrust upon them the bitter sense of the grievous gloom and apparent failure of human life, which is the common experience of all men. And the history of the past assures us that only one study is surpassingly fitted to accomplish this end. The Romans before the Christian era, the Moors, the schools of Paris and the Renaissance, were all so many points of return to and contact with the Greek spirit, and each one of them marks a period of release and intellectual enlargement. And the social conditions and requirements of our age are not so far changed that we cannot be benefited in like manner by a constant application to the same spirit for the reinvigoration and direction of our intellectual life. And this does not involve any lessening of the value of Christianity to the world. No Christian scholar would wish to throw down the barriers of two thousand years, and with a sentimentality as foolish as it would be ineffective, seek to rehabilitate a past civilization, and substitute it for that which we now enjoy, and for which we should be profoundly thankful.

Οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, surely we may not cast away the glorious gifts of the gods, are the words

of Homer. And the higher morality of our life, its multitude of virtues of which the Greeks knew nothing, and its more assured sanction of those which they did know; and lastly, the infinitude of its exaltation of the ideal as compared with theirs,—these surely are gifts of God, the loss of which nothing could repay.

The view which we have been advocating, does not contemplate such a change as this. It is not the substitution of Greek art, Greek literature, Greek philosophy, and Greek social and political organizations, for what is distinctively Christian in these departments that is needed and desired, but it is the cultivation and maintenance of the Greek spirit and attitude,—the secure possession of the belief in the greatness and goodness of our human nature, as the only sure counterpoise to a false spirituality. And as the Greek people alone made humanity to be the ideal culmination of all existence, so this end can be gained only by the study of the Greek language and literature.

It is on such general grounds as these that the defence of this study as a means of education should be made to rest. And resting it here, do we not also answer the individual charges of those who oppose it? Does it not, in this view, meet the practical wants of human life in the truest possible sense? Does it not sufficiently repay all the outlay of time and means, supposing always that it is honestly and fairly dealt with? Does it not, instead of relegating humanity to times and conditions of barbarous living, raise it into a region of repose and sweetness and light?

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," we are told, and as God in His providence made the direction of human destiny to move in two distinct but converging lines, the union of which marked the completion of one cycle of human development, may we not believe that the genius of the Greek people is a word of God, and that this same word is uttered with a fuller emphasis in the divine human person of His Son? If this be

true, the study of Greek will be an indispensable requisite of human education until what time history shall have completed another cycle, in the same sense in which the Greek and the Jew marked the completion of the last, and shall have given to the world a new point of departure for higher developments.

ARTICLE II.—THE SCOPE OF THE APOCALYPSE.

BY TALBOT W. CHAMBERS.

IN this paper it is assumed that the Apocalypse is canonical and inspired. But it does not touch the question whether the book was written by the Apostle John, or by another John, or, if the former was the author, whether he wrote it in the time of Nero or in that of Domitian. Its intent and meaning are substantially the same, whatever view one may take of these mixed topics. Nor is the key to its interpretation to be sought in any of the so-called Apocalypses which appeared in the early ages, such as that of Enoch, of Isaiah, of Ezra, of Baruch, etc., which of late years have been carefully brought to light and edited. From all these the closing book of the New Testament is widely distinguished, first by the fact that its symbolical portion is closely connected with a previous series of plain didactic epistles entirely in line with the other epistolary writings of the Greek Scriptures; secondly, by its entire agreement with the body of doctrine contained in the sacred volume, as held by the historical Church in all ages; and thirdly, by its elevated ethical tone from beginning to end. Instead then of endeavoring to explain the true and real apocalypse by these spurious human compositions unillumined by even a spark of divine inspiration, a faithful interpreter will prefer to fall back upon the Scriptural models given in the Old Testament, and especially upon the later prophets, Ezekiel, Daniel and Zechariah, whose utterances bear at least a general resemblance in style and scope and method to those of the seer of Patmos.

The book, although eminently artistic and finished in its form, as shown for example in the elaborate pattern after which each of the Epistles to the seven churches of Asia is constructed, does not easily admit of a satisfactory analysis or division. All that one can hope for is an approximation. It is natural to look for a seven-fold distribution of its matter, since the number *seven* is so prevalent in all its parts, save the last where it is replaced by *twelve*. Thus in the salutation there are two sevens, viz., the spirits and the churches; and in the body of the work, two sevens of sevens, viz., seven candlesticks, stars, seals, horns, eyes, trumpets and thunderings; and again, seven angels, heads, crowns, plagues, vials, mountains and kings. The following enumeration may furnish a convenient summary of the contents, if nothing more:

I. Chaps. i.—iii. The General Introduction, and the Epistles to the Seven Churches.

II. Chaps. iv.—viii. 1. The Special Introduction and the Seven Seals, with the addition of the sealing of the 144,000, and the innumerable crowd before the throne.

III. Chaps. viii. 2.—xi. The Seven Trumpets, with the addition of the majestic angel standing on the sea and on the land, the measuring of the temple, and the two witnesses.

IV. Chaps. xii.—xiv. The Three great Foes, the Dragon, the Beast, and the False Prophet, (cf. xix. 20), warring against the Church, whose purity is shown at the beginning by the woman clothed with the sun, and her victory at the end by the triumphal song of Moses and the Lamb.

V. Chaps. xv.—xvi. The Seven Vials, full of the wrath of God, discharging their contents.

VI. Chaps. xvii.—xx. The final and terrible overthrow of the three great Foes.

VII. Chaps. xxi.—xxii. The New Jerusalem in its perfection of beauty, purity and bliss.

All agree that this vast and varied scheme is a prophetic outlook upon the future; but in what sense? Here there is a wide divergence.

One view called *Preterist* considers the greater part of the book to have been fulfilled in the early ages of the Church. So Grotius, Bossuet, De Wette, Ewald, M. Stuart, and Davidson. But it is hard to believe that this voice of inspired prediction should have spoken only of the immediate dangers of the disciples, and left the church of the ensuing fifteen centuries wholly unwarned. Still harder is it to believe that the rich and varied symbolism of the book, its visions of terror and of bliss, its scenes of judgment and of retribution, are all exhausted in the one conflict of the church with the might and the craft of Imperial Rome, without any reference to other sorer and still more dangerous adversaries.

A second view runs to the opposite extreme, and is hence called *Futurist*. This maintains that the bulk of the book is to be fulfilled only in some new and as yet undeveloped phase of the inherent opposition between superstition and ungodliness, and the church of God. So Maitland, De Burgh, Isaac Williams and others. Here again there is a difficulty in thinking that God would pass over the whole of at least eighteen centuries, and reserve His warnings and consolations for the closing years of the dispensation. Nor is it easy to reconcile such a theory with the assurances so often repeated that what was revealed was shortly to come to pass, (i. 1, 3; xxii. 6, 10, 12), which must mean at least that the fulfilment was shortly to begin.

A third and a far more generally accepted view is that which holds the book to be one continuous prophecy, exhibiting in succession the leading events of the world's history from the beginning to the end. This was adopted by most of the Reformers and by Mede, Vitringa, Isaac Newton, Bengel, Bp. Newton, Ebrard, Faber, Elliott, Wordsworth, and Alford. One great objection to this is that it emphasizes just what lies in the background, the element of time. When the Pharisees once asked our Lord when the kingdom of God should come, (Luke xvii. 20), He gave them no satisfaction on the point, but on the contrary, said that the kingdom would come in such a

way as not to be a subject of outward observation. The same reticence which He showed to unfriendly or captious inquirers was exhibited at a later period to His own disciples. These just before His ascension put to Him the inquiry, "Lord, wilt thou at this time restore the kingdom to Israel?" (Acts i. 6). His answer is very noteworthy. It is not simply a refusal to tell them what they longed to know, but a declaration that all inquiries on such matters were entirely out of their province." It is not for you to know times or seasons, which the Father hath put in His own power," or, as the words really mean, "hath determined in the exercise of His own authority." These periods, whether longer or shorter, are fixed by the Most High, according to the counsel of His own will, and therefore are not appropriate matters of speculation for men of any class, whether believers or unbelievers. They are the secret things which, even as the older Scriptures declare, "belong unto the Lord our God," and to Him only. Now a grave and general rebuke of this kind, given under such circumstances, and at such an early period, certainly renders it likely that subsequent disclosures made by Christ's direction would not be intended to stimulate a curiosity which is here plainly condemned. This is confirmed by the notes of time given in the Apocalypse, (chs. vi.-xix.), which are only three. The first denotes the period of the church's oppressed condition, which is variously described as forty-two months, (xi. 2), again as 1260 days, (xi. 3), the same (xii. 6), again as "a time, times and half a time," ($12+24+6=42$ months= 1260 days), xii. 14. This expression is taken from Daniel (vii. 25), where it also measures the duration of the saints' sufferings. The same period reappears in xiii. 5. The second note is the three and a half days, during which the two witnesses lie dead (xi. 9, 11), and the third is the five months during which the scorpion locusts have power to torment men (ix. 5, 10). Now the broken and incomplete nature of these numbers, (five is the half of ten, one of the symbols of completeness), suggests the thought that they indicate not absolute but relative periods, that they are parts of an

ideal whole, and are not to be taken in their literal sense. And as they occur in the midst of a series of symbolic statements, it is unnatural to view them in any other light than as themselves symbolical. Moreover, when one considers the wide extent of the agencies and events spoken of, such as the treading down of the holy city by the Gentiles, it appears impossible that they could be carried out in the mere fraction of time here mentioned. Nor are the results of actual history ever shut up in any such exact and definite periods.

Besides, there is a conspicuous lack of agreement in the different writers of this school. For example, the series of the seven seals is explained by one (M. Stuart), as denoting the Roman overthrow of Jerusalem and Judea; by a second, (Elliott), the decline and fall of Paganism; by a third, (D. N. Lord), the triumph of Christ and His ministers, etc. These differences among expositors of equal learning, sagacity and piety, compel the belief that such exclusive applications of particular portions of the book are arbitrary, and rest upon no solid foundation. When we consider the centuries that have elapsed since the vision in Patmos, and the ample records we possess of their history, it would seem certain that if there is in the Apocalypse a continuous detail of God's successive dispensations toward His church, the correspondence between what was predicted and what has actually taken place, would be so clear and decided that none could mistake it. Yet instead of this unanimous or even general agreement the whole field is full of contending hosts; and a review of the history of Apocalyptic interpretation in the last three centuries, presents a spectacle like that of Armageddon, after the whole world has been gathered to the battle of the great day of God Almighty. Every where are seen the *dissecta membra* of exploded theories and falsified prophecies.

We hold therefore that the correct way of dealing with this marvellous book is to view it as a single comprehensive picture. It is intended to give an outline of the future fortunes of the church in a series of symbolical representations, conveying

under varying forms substantially the same ideas. It depicts not so much the conflicts of particular persons or parties as those of great principles as they reappear from age to age. Hence the visions have their counterparts in more than one series of occurrences in actual history. They have had just applications in the past, they have them now, and they will continue to have them down to the end. It is a well established principle of interpretation, that many literal predictions of Scripture have what Bacon calls "springing germinant fulfillments"—not one of them being exhausted in any single event but repeating itself from time to time. It required fifteen hundred years to complete the picture of Babylon's downfall, given in two not very long chapters in Isaiah; century after century reiterating and enlarging the experience, until finally the very place dropped out of human knowledge, and the story was at last finished. Even so with the grand and stately drama unfolded by the Apocalypse. The scenes change, and so do the actors, but the actual struggle is one and the same. Truth and error, light and darkness, holiness and sin, the kingdom of God and the kingdom of the evil one, are ever in antagonism upon the vexed and stormy sea of this world's history. All this is mirrored in the varied and shifting panorama of the Johannean vision, in such form that the believers of each successive period may look and learn what will be for their guidance, or encouragement, or admonition. Nor need they be perplexed for a moment by the question whether they are living under the sixth seal or the seventh trumpet, or whether this or that particular symbol was intended for their own time and place. It all belongs to the whole Church, and each generation may take whatever it finds suitable to its circumstances, and seizing the moral and spiritual forces which are represented in concrete symbols, may learn through them what it needs for its own efficacious support.

That there is at least some repetition in the book, nearly all interpreters admit, *i. e.*, that at a certain point the visions go back to the beginning and take a new departure, retracing

ground already trodden. I simply extend this view to the entire revelation. The Apocalypse is not history written in advance, it is not a chronological arrangement of pictorial scenes in the form of a chart, each portion of which answers to one special period or experience, and no other. But it is a series of varied symbolic delineations which often give in a new form what has already been stated, just because it is ideas and forces, not particular persons or communities that are set forth. An instructive proof and illustration of this is seen in the seven-fold series of seals, trumpets and vials. These all agree in being descriptions of sore judgments, and the trumpets and vials agree in that the destination of the 1st of each is the earth, of the 2d the sea, of the 3d the rivers and fountains, of the 4th the heavenly bodies, with a similar approximation in the 5th, 6th and 7th. Moreover, all three series end in what has every appearance of being the final consummation. The seals terminate in a vivid picture of the great day of wrath, followed by a silence in heaven of half an hour, the beginning of eternal rest. The trumpets wind up with the one conclusive blast, "the kingdom of the world is become the kingdom of our Lord and his Christ." The vials—no sooner is the last one poured on the air than a great voice comes out of heaven, saying, "It is done." It seems evident, then, that all these are not successive but synchronistic, and describe the same general dealings of Providence, with simply certain modifications as to the parties immediately affected by them, whether it be the church or the world. Nor is it at all necessary to suppose that each of these series is consecutive in itself. The seven members may be simply varied representations of the same period. As in the case of the seals, the riders on the red horse, the black, and the pale, may and most probably do set forth the violence, the famine and the death, which are the forerunners, or the attendants of the crowned rider on the white horse, going forth conquering and to conquer. And so the vials poured upon the earth, and upon the sea, and upon rivers and fountains of waters, and upon the sun, and upon the seat of the

beast, and upon the great river Euphrates, and upon the air, may all be the complex and varied aspects of one and the same dealing of God with His foes, simply a symbolical outline of the retribution He has in store for the elements of organized opposition to Him and His cause, and a repeated demonstration of the impotence of mere suffering to renew and save, since, alas, the fire hardens instead of purifying, and the very tongues which men gnaw for anguish are employed in blaspheming the God of heaven.

This view of the synchronistic and not successive character of the scenes of the Apocalypse is remarkably confirmed by the corresponding portion of the prophet Daniel. There we have the prospective history of God's kingdom in its relation to the world presented, first under the form of a huge composite image, with head of gold and feet of iron and clay, which is broken in pieces and scattered like chaff by a stone cut out without hands; and again, by a series of wild beasts rising out of the sea—the lion, the bear, the leopard, and the fourth and dreadful creature, all of which pass away and perish at the coming of One like the Son of Man in the clouds of heaven. Both of these cover the same space. The other supplementary revelations of the prophet do not, (save Messiah and His expiatory death, ch. ix.), introduce anything entirely excluded from the first two visions, but only set forth more in detail particular portions of the one comprehensive picture which they unfold.

What then is the Design of this difficult and mysterious book?

1. It is certainly not to gratify curiosity, or to meet the longing to penetrate the future which has always prevailed more or less among men, whether with or without revelation. The law of the religious life is to walk by faith and not by sight; and God would not overturn that law by a series of disclosures, the effect of which would be to divert His people from the ordinary path of believers, and render them like the augurs and haruspices of the heathen, or at least induce them to exchange the homely duties of Christian piety for curious

speculations concerning the rise and fall of empires or dynasties, and elaborate computations of chronology, which may indeed exercise the intelligence, but are apt to starve the affections and petrify the heart.

2. Nor is the aim of the book Apologetic, like many prophecies of the Old Testament, or even of the New, (John xiv. 29). The latter, besides their direct and immediate intent, have in all ages furnished a striking evidence of the truth of Scripture—foresight of the future being as distinctly an act of supernatural power as any miracle wrought in the sphere of physical relations. But nothing of this kind is stated or contemplated in the Apocalypse. Its symbolic character hinders it from furnishing the minute details which abound in the Older Scriptures, and therefore there are no criteria by which one may determine whether or not there is an exact fulfilment. And besides, its field is the church—the aim being almost exclusively the benefit of the people of God, and not the increase of their numbers by additions from without. Moreover, the scope of its predictions reaching to the final consummation, no apologetic argument could be founded upon them until that consummation is reached, and then it would be no longer needed.

3. Nor is it the intention of the book to make its readers prophets; although strangely enough, learned and pious men, such, (*e. g.*), as the famous Bengel, have so viewed the matter, and have undertaken to cast the horoscope of the future on the ground of Apocalyptic utterances. This has been done in entire good faith, and in the conviction that thus a great stimulus would be given to Christian faith and activity. But certainly such was not the purpose of the revelation, as appears both by the nature of the case and by actual experience. All attempts at prophecy by students of the Apocalypse have utterly failed. And few things could be more damaging to usefulness and a godly life, than the habit of studying this book in close connection with the newspaper, endeavoring to trace a correspondence between the prophetic symbols on the one hand, and the movements of courts and cabinets on the other.

The necessary tendency of such a habit of mind is to draw one away from the plain precepts of Scripture and the exceeding great and precious promises by which they are sustained, and to set him on the outlook perpetually for signs and wonders in the domain of providence. He who gives way to this habit, instead of learning as others do by the workings of God's hand, will be absorbed in the vain and futile inquiry, whether those workings fall into line with the prophetic chart of the future which he has constructed. Surely this is not what God intended.

The true aim of the book is to furnish an outlook upon the whole future of the church down to the time of the end, and it does this not in the way of direct literal prediction, but by means of a series of extraordinary symbols. All passes in vision. The author stands in the midst of the most startling scenes. Sometimes heaven is opened, and he sees the adoring hosts before the throne. At others, sun, moon and stars fall like untimely figs; the earth quakes and the sea roars; war, famine and pestilence rage without control; fierce wild beasts, far worse than the many-headed Cerberus of Heathenism, make war with the saints; and the cry comes up, "*How long, O Lord, how long?*" Again, there are armies in heaven that march forth to victory; unnumbered saints triumph with palms in their hands, and the entire earth resounds with exulting hallelujahs. At first sight the whole looks like a confused jumble, a chaotic scene of discordant and irreconcilable elements. Nor indeed is it possible to reduce it to an orderly succession of actual occurrences without doing violence at once to language and to history. The grand and stately imagery of the book has never found, and will never find its exact counterpart in any definite historical events, but it shadows forth the eternally-recurring principles of the divine government, principles that far transcend all the partial developments in this or that particular portion of the human history. And therefore we need not expect to obtain an entirely satisfactory explanation of the meaning and purpose of each individual symbol. Yet

there are some things which are clear and certain, some lessons which all may learn, and which in fact the great body of believers in every age have learned from the pages of this wonderful book. It is true that they are taught elsewhere in plain didactic utterances, but they are here set forth in such rich and striking symbolism, in such varied concrete forms, and on such a broad and lofty scale that their impressiveness is immeasurably increased.

1. The first of these is *the Glory of Christ as head over all things to His Church*. On this point the Apocalypse is emphatic. Its very title is "The revelation of Jesus Christ," and its opening scene represents Him with a countenance like the sun shining in his strength, and holding seven stars in his right hand, when He gives his commission to the seer. This he does on the ground of His own exalted nature: "I am the first and the last, and the Living One; and I became dead, and behold I am alive forevermore, and I have the keys of death and of Hades. Write therefore the things which thou sawest." This is yet more vividly set forth in the special introduction. No one, in heaven, nor in earth, nor under the earth, was able to open the seven-sealed roll, or even to look thereon, whereupon a Lamb as it had been slain came forward and took the book out of the hand of Him that sat upon the throne. Then burst forth the exulting chorus, first from the living creatures and the elders, then from ten thousand times ten thousand holy angels, and finally from all creatures in the universe, Worthy, worthy is the Lamb. Again, in the awful day when the sun becomes sackcloth, and the moon turns to blood, and men call on the mountains and the rocks to fall upon them, it is to hide them from the wrath of the Lamb. Just as on the other hand when the blood-washed throng, in numbers numberless stand with palms before the throne and give thanks for deliverance, it is still to the Lamb. When the dragon is cast out of heaven a loud voice celebrates it as the power of the Lamb; and when the 144,000 sing the new song, it is as followers of the Lamb. When the final harvest of the earth is reaped, it is one like the

Son of man who wields the sickle; when the followers of the beast are put to rout, it is the Lamb that overcomes them; and when the nations are smitten, it is by one whose vesture is dipped in blood, and whose name is the Word of God. So throughout. It is not merely the divinity and the atonement of our Lord that are set forth, but the fact that all power in heaven and on earth is committed to His hands, and that He as the risen Redeemer exercises that supreme and universal control.

2. Yet notwithstanding this consolatory assurance, still we are distinctly informed that the *State of the Church* on earth is to be one of *Trouble and Conflict*, and that for a long time. True, the Apocalypse is the book of the Coming One, whose reward is with him, to give to every man according as his work shall be. From every page it points forward to the second and last Advent of our Lord, when is to be the restitution of all things. But meanwhile there is many a rude and stormy scene for the Church to pass through. There are to be wars and rumors of wars. Blood will often run in torrents. Violence and fraud will unite their forces against the servants of God. Martyrs will abound. In every age there will be those required to "love not their lives unto the death." The countless multitudes before the throne are they who have come out of the great tribulation. "No cross, no crown," is written upon every scene of the Apocalypse. It reveals the terrible significance of Christ's words, "I came not to send peace on the earth, but a sword." The gospel is peace in the highest sense, but the pride, the malice of sinful men drown its dulcet strains in the roar of persecution. Hence, the Revelation has always been the martyrs' own book. Sufferers for Christ here read the inscription in letters of fire;—"Through much tribulation we enter the kingdom of God."

3. The *Safety of Believers* amid sufferings is prominent. Even in that awful hour when the heaven departed as a scroll, and every mountain and every island was moved out of its place, they were sealed with the seal of the living God in their

foreheads. Their names are written in the book of life of the Lamb slain from the foundation of the world. The followers of the Lamb are called and chosen and faithful. They cannot perish. Many of them will suffer, and not a few be put to death, for is it not she who sits upon the scarlet-colored beast, drunk with the blood of the saints? But even then they are not lost; as we are told in one of the most dramatic and striking scenes recorded in the book, "I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, for their works follow with them."

Indeed on the entire subject of what are called "the doctrines of grace," the Apocalypse is not only as rich in proof-texts as any other portion of Scripture, but is so constructed as to bring these out in the most impressive manner. Where else are such delineations of the frightful depth and extent of human depravity; of the sovereign purpose of God controlling all persons and things; of the necessity and reality of the great sacrifice whose blood alone washes and makes clean; of the personality and energy of the Holy Ghost who speaks to the churches, and who unites with the bride in saying, Come; of the certainty that believers have the seal of the living God on their foreheads, and can never perish; and of the fearful and interminable retribution that awaits all the ungodly! With all its wierd and bold imagery the Apocalypse is wonderfully true to the dogmatic teaching, as well as the ethical tone, of the whole volume of which it is the winding up.

4. *The Final Triumph of the Church.*—Her enemies are described as most formidable. They embrace all that this world has of arts or arms, and are reinforced by spirits from the pit, and they contend with desperate energy and persistence. The dragon, the ferocious wild beast, the second wild beast, less fierce but more cunning than its predecessor, and the woman whose name is mystery, mother of the harlots and the abominations of the earth, are no mean antagonists, whether they work by brute violence, or by false miracles and other lies,

or by the deification of natural forces. But in the end they are sure to be beaten. At times the tide will rise very high; there will be sudden and unexpected reverses; foes will take a new shape; the enemy will seem to carry all before him; the sorceries of the vile harlot, Babylon, will deceive all the nations. But at last He shall come, on whose vesture is the name "King of kings and Lord of lords," and there shall be celebrated the final and irreversible victory. The wild beast and the false prophet, with all their followers, shall be cast into the lake of fire. This ultimate outcome of the conflict is stated so often and so clearly, that none can mistake the fact. There is an answer to the piercing cry of the souls under the altar. One day Zion shall literally realize the splendid, the transcendent imagery of the woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. The victors shall stand upon the sea of glass mingled with fire, and sing the devout and truthful and swelling chorus, Great and marvellous are Thy works, O Lord God Almighty; Just and true are Thy ways, Thou King of the ages; who shall not fear, O Lord, and glorify Thy name? for Thou only art holy; for all the nations shall come and worship before Thee.

5. *The Blessedness of the Saved.*—This is set forth in a succession of rich imagery, which has struck the imagination and cheered the heart of the believer in every age. After the overthrow of all enemies, after the general resurrection of the final judgment, after the long and varied drama of the world's history, the new Jerusalem, the home of the redeemed, descends from God out of heaven. The account of this great city, its proportions, its materials, its gates and walls and streets, its river of life and its tree of life, abounds with the boldest symbols. But these are easy of interpretation, especially as illuminated by the literal statements incorporated with them, and they therefore have entered into the conceptions of God's people respecting the glory to be revealed in a way equalled by no other Scripture. The hymnology of the Church has drawn its richest jewels from the Apostle's description of the City of

God, and many a dying believer has drowned the pains of dissolution in the thought of the shining towers and heavenly music of this blessed and holy city. Cold hearts and dull minds criticise the perfect cube it forms, the height being equal to the breadth and the length, and then mock at gems used for building stones, and a tree that yields twelve times instead of once every year; but in every age even illiterate Christians have learned to read between the lines, and get undisturbed and unbroken the blessed vision of their final home as a place of purity, peace and repose, secure from all interruption, complete in every appointment, filled with the just made perfect, endless in duration, and illumined evermore with the glory of God and the Lamb.

To conclude: the scope of this mysterious book is not to convince unbelievers, nor to illustrate the divine prescience, nor to minister to men's prurient desire to peer into the future, but to edify the disciples of Christ in every age by unfolding the nature and character of earth's conflicts, by preparing them for trial as not a strange thing, by consoling them with the prospect of victory, by assuring them of God's sovereign control over all persons and things, and by pointing them to the ultimate issue when they shall pass through the gates of pearl never more to go out. And notwithstanding all the fogs of Commentators, and the disputes of controversialists, and the thick darkness which to critical minds has rested upon the symbolic visions of the Apocalypse, there have been in all the past, as there are now, hundreds and thousands of humble Christians, who without being able to formulate their views, or even give lucid reasons for them, yet have felt over and over in their own experience the truth of what is written near its beginning, "Blessed is the man that readeth and they that hear the words of this prophecy." Its pages have not only roused their imaginations and stirred their hearts, but quickened their faith and given wings to their hope. They stand in awe and tremble at the vivid pictures of divine power and wrath, and yet exult in the glowing assurances that victory is to rest with

the saints. In sickness, in poverty, in obscurity, in loneliness, they have cheered their souls by meditating on these wondrous visions, and studying the varied steps of that grand march by which the great Captain is leading His people on their final destination.

ART. III.—SELF-EDUCATION—SELF-CULTURE.

BY REV. C. Z. WEISER, D.D.

ABOUT three thousand years ago, a certain seer and statesman of Judah felt a divine impulse to run and cry a message to the XIIIth king of the realm. Still, he hesitated, notwithstanding the challenge from above. And why, pray? For two reasons, *videlicet*:—On account of his own conscious nothingness, as well as because of the real or imagined magnitude of his allotted mission. Nor was he willing to take up and act under his commission, until he had inquired of the oracle—"What shall I cry?" and received the plain, but pathetic and immortal response—"All flesh is grass, and all the goodness thereof, as the flower of the field; the grass withereth, the flower fadeth * * * : but the word of our God shall stand for ever." Then he proved no longer tardy. He ran and cried his message to royal ears, to some purpose.

When a challenge is sent us, to come and make outcry before a society of collegians, who is he that does not hesitate to accept? Who is he that does not, likewise, consult the oracle as to a legitimate theme? Not willing to play the mountebank and dilate on "the rise and fall of the mustache," on the one side; not able to turn into a metaphysician on the other, and discourse on "the experiences, which an experienced man experiences, when he experiences his experiences," he, too, is tardy to consent to bear a message, until he hears a voice from the inner shrine of his own conscience, bidding him:—"Make outcry on any one theme that must fall home to all and upon all!" Then he sees an open door and enters thereby.

Such a wide field having been thrown open to us to glean from, we had thought that we could not well select a theme that might prove more generally edifying and universally profitable, than that of SELF-EDUCATION.

"A home-like theme if not homely, indeed! No foreign or far-fetched air surrounding it. No factitious plumage enveloping it. Void of sentiment—so icicle-like." True—all true. Full, even full of good sound sense, there is now no room left for the exquisite factor. Not mounted on stilts, nor trailing in the dust, it stands on a line, parallel with each man, woman and child's horizon.

In treating it, we shall have to do with *Definitions*; then with *Questions*; and finally with *Answers*. This skeleton we will proceed to fill in, and clothe it with flesh and blood, as we may be able.

I.

The scholar, or student—who is an embryo scholar—experiences a strange paradox in his searches after knowledge, wisdom, truth. We mean to say, that as he advances, he would, at the same moment, also recede. Getting on, he feels himself drawn back. Nearing the end, he has an anxiety to go to the first beginning. Mounting upward, he would gladly sink downward. Sighting the pinnacle of any fort or truth, he longs to sit again at its base. One of the symptoms of this antagonistic feeling manifests itself continually in a readiness to fall back on the definition of words, terms, phrases, and language in general. By a definition, we mean the origin, derivation, history and poetry of words—their inner *soul-sense*. Though the scientist has not succeeded to discern the subtle principle of life, by the aid of the scalpel and magnifier, and promises badly, if ever succeeding—it is nevertheless possible to enter the shrine of words and learn their true inwardness. The study of words is too much ignored in the school-craft of to-day. Were we to mark the distinction between ancient and modern scholarship; between profound and superficial scholarship, we might feel inclined to say, that whilst the former knows facts and truths,

the latter-named simply know *about* them. Did not the ancients mount the steps of the temple of truth, enter its doorway, press through the great chambers, on and up to, and into the shrines, to kneel and worship in the holy of holies, as it were? Are not modern devotees to knowledge too ready to remain on their knees without the temple, on the great stone steps, or under the doorway of the vestibule? But, let us not wander.

Exempli Gratia:—Self-Education. Here is a complex term—a Siamese-twin-word. It is double-headed, double-bodied and double-souled; but one-spirited still. How are we to arrive at its “higher third” sense, save as we first analyzed, anatomize—it? Let us cut the hyphen-cord, then, and placing now *Self*, and then *Education* under the magnifier, in order to discern the soul-sense of both separately, the better to catch the spirit of the whole by a subsequent synthesis.

Self. In this fast age, when men hurry to know, hurry to grow rich and hurry to die, who halts long enough by the way to learn the soul-sense of the term? Myself—Yourself—Herself—Hisself (pardon the obsolescence of the last word!) Hisself is just as good as Herself.)—What soul animates this series of cognate terms? A great philologist, whose unwieldy volume you have daily consulted, doubtless, for years, tries to lead us into the inner harbor, by a labyrinth-way, as it were. “Self” and “Selvedge,” he tells us, are one in the root, and signify both *to unite* and *to separate*, at one and the same time. Startle not at such a seeming absurdity! Many words hold antipodes within their bosoms. We *cleave to* and *cleave apart*—do we not? Just so, Webster teaches us that *Selvedge*, as applied to cloth, signifies that outer band or border, which is joined to the woof and warp, but which can be detached without injury to the body, or itself; and that *Self*, as applied to man, means the individual joined to his race or kind, first, and principally, and as considered apart and aloof, afterwards. Thus the two opposite ideas are believed to nestle in the bosom.

Without being anxious for a controversy, may we not ask,

nevertheless, whether this is not a far and long way home? Is it not rather an explanation than a definition? The late Lord Beaconsfield's photograph of Gladstone suggests itself involuntarily thereby—"A rhetorician who is intoxicated by the exuberance of his own verbosity!"

Is there, then, no nearer route by which we may strike the inner soul-sense of the term—*Self*? There is, indeed. Go with me but one step across the border-line of the English tongue, into German territory. Pronounce the word *Seele* (Soul), and you name the meaning of *Self*. Hence Myself—Yourself—Hissself—Herself—My Soul—Your Soul—His Soul—Her Soul. So much for putting a word under the magnifier!*

Permit us now to place the old familiar term—*Education*—under the glass. It is familiar, indeed, but, perhaps, as to its outside only. The contents of a drop of water are unknown to many, although they may have swallowed millions of them. The young lady who wondered when the sun crosses the Penobscot, or the Passamaquoddy Bay, knew something of the equinoctial line, without knowing the line itself. Lest we might fall into the Penobscot, or Passamaquoddy Bay, gentlemen, let us look within the vail, here and now. Somewhere between the Latin poles, *E-du-co* and *Ed-u-co*, the pearl is found. *E-du-co*—*E-du-cere*, "to lead out or forth," held the field during the closing years of our boyhood and youth. We may hear the pedagogue even yet crying sharply and categorically, "What comes out of the acorn?" Nothing would satisfy him but—"An oak, sir!" Just so, we were told, the man is led out of the urchin; a George Washington—a General Jackson—a Henry Clay—a Daniel Webster. And, though never one such character duplicated itself out of any one of the many that swarmed in and out of the school-house, still, to question the *E-du-co-theory* would have been as great a heresy, as it was damnable to doubt the Ptolemaic view of the universe, before

* According to Gesenius, the German *Selb*—*Selber*—*Selbst*, and the English *Self*, are all from the same root with the German *Seele*, and the English *Soul*.

Galileo stamped his foot. In later years, at the foot of the Blue Mountains, in a little village, we found the *Ed-u-co* theory advancing towards us. *Ed-u-co*, "to foster, nourish, cherish," fell home to us then and there. At Mercersburg we first heard and understood the meaning of *development*. Like the Copernican system, it supplanted all that had been taught and believed before. And that view has held the field ever since, the Reverend Jasper to the contrary, notwithstanding. After analysis, gentlemen, comes synthesis. Putting the dissected terms together now, and writing them in one, we are enabled to make a point. It is this:—

II.

SELF-EDUCATION IS SOUL-CULTURE.

When is man being self-educated? Pardon the awkward query. The question is not—When is man self-educated? It were easier to say so; but impossible to render a correct answer. Time is too short, and eternity not too long, to mature, complete, and perfect man in this direction. Not until

"The Stars grow old,
And the Sun grows cold,
And the leaves of the Judgment Book unfold,"—

may we fully and finally know the end of soul-growth.

But the question as we frame it, may be answered. And, like as with all other questions, a right or a wrong solution is possible. An acquaintance with letters, it is loudly held by some, constitutes at least the beginning of self-education. The late Edward Everett eloquently taught, that to be able to read fluently; to write clearly, and to solve readily the everyday problem of life, formed the broad foundation to such an order of culture. It were impertinent to dispute an authority so high. But whilst the eloquent Everett was dealing with "a liberal education," bear in mind, we have to do with something very different, *to wit*: Self-Education—Soul-Culture. Consequently we are not bordering on impertinent ground, if we deviate from his line. The ancients spoke of men who formed an acquaint-

tance with letters, as "letter-marked" characters—just as we speak of men marked by disease, or scarred in battle. It is possible, then, to be severely letter-marked, without having a particle of soul-culture within. The attaining to the three R.'s, as we are humorously inclined to say—"Reading—'Riting—'Rithmetic"—is no longer taken as a guarantee in this direction. Indeed, many are rather ready to regard such a three-fold acquisition as the great highway to a fourth R—*Rascality*! Even in old Seneca's Epistles we read—"After once they become learned, they cease to be good" (*Senec. Epist.* 95). We are not underrating letters—still less berating them, gentlemen. But we must emphasize the sad fact, that there is a vast deal of cultivation and education that has to do with man *outside* of his proper self, or soul. The chirographer or beautiful penman came to his skill after a long and arduous discipline. Certainly he did not dream himself into an adept. But may he not, after all, be but an expert counterfeiter of other men's names, and a candidate for the penitentiary? Calisthenics is both a science and an art, that requires long and persistent practice. But a graceful movement of the body and limbs does not argue any grandeur of soul—away from fashionable summer resorts! Who is not amazed at the feats of the rope-walker, the equestrian, and acrobat? From infancy on, by daily and hourly exercise, they come to such wonderful suppleness. But would you hunt for greatness of soul beneath so great a pliability of body? Lord Chesterfield's code requires study and sacrifice. Still, a dandy is defined by Thackeray to be "a thing of a man who tries his first-best to be a woman, and his second-best not to be a man." That "trip-hammer with an Æolian attachment"—Carlyle—speaks of a race of men who lived on the shore of the Red Sea, and gazed so long and so intently on a company of apes, as to have lost their souls and become apes themselves. If our school-craft should persist in educating man's extremities exclusively, the Darwinian theory might be found to be false only in so far as it is placed "hindmost-fore"—i. e., instead of it being correct to say that mankind is on its way *from* apedom, it is rather on the road that leads *to* it.

An outside culture and tillage, be it now of head, or hand, or foot; an education that does not approach and open the great front-door of man's proper self—such a craft does not embrace soul-culture, in the sense in which we present it before ourselves to-night.

But man is surely being self-educated, we are told again, when his acquaintance with letters is eked out and on by means of the curriculum of the school, the academy, the college and the university. All hail! to every institution of learning all over our land and the world. God speed them on! They are our great scholar-beds. Some rise therefrom, like the sun from his couch, to enlighten the world, even if many do breathe their lives away therein, like sluggards. But the best productions of such establishments are but *scholars*, after all. What can come out of a *school* but *scholars*? And scholarship is not synonymous with soul-culture. The world has never confounded these two terms, after the sober second thought, and never will.

Do we undervalue scholarship? By no means. We would elevate it in the public market, by condensing the term and making it cover less ground. It is spread out too thin, we think. We have "Scholars" everywhere, indeed. In the primary school, we know boys and girls as "scholars" already. On every round of the school-ladder we perch "scholars." In the Sunday-school we matriculate "scholars." Verily, in the infant Sunday-school departments we have wee—little "scholars." Should the school-craft elongate itself downward into a *Cry-mary* Nursery, even there we shall have "scholars," forsooth. Now we suggest the substitution of the term *Pupils*, from *pupæ*—"babes"—for all the inmates of schools under the High-school, and "Students" for every inmate of any department lower than the university. But, the point we make is, that scholarship, of low or high degree, is not one with self-education, or self-culture. The former may exist without the latter; and the latter may be forming without the former.

Then, may we not look for and predicate self-education as initiated at least, if an acquaintance with letters, along with the

school-curriculum, is added by the advantages afforded by newspapers, books and travel? One might be led to think and believe so. But, when Park Benjamin made Humboldt say what the Baron did yet *not* say, to wit: "Your countryman, Taylor, has been to see me, who of all travelers has traveled farthest and seen least"—did the said Benjamin still not declare a possibility, even though it was not a fact? A cosmopolitan is not necessarily a self-cultured man. He may be a man of knowledge, of extensive knowledge, and lack self-culture withal. The terms "education," "instruction," "knowledge" and "information" are used very vaguely, remember. A sharp limitation of these several terms is necessary to a true conception of our theme. And just by means of such a careful balancing of every one of this cluster of names, will we come to the light.

If then self-education does not consist of any *literary* knowledge, or a *general* knowledge, whether gathered from books or schools, or experience, where are we to hope to obtain it?

Self-Education is information. In-formation is a formation within. Man begins his history as an *un-formed* being. The sad fatality attends him, to constantly become *de-formed*. The object of all proper culture is to *re-form*. And all reformation commences within. Man, then, is being self-educated as soon as, and according to the measure in which *he is forming rightly within*.

It was a fashion already in the days of Plutarch, to discuss the question, whether *good men* might not as readily be formed and set in society, as skilful navigators, architects and eloquent orators. Why grand characters in morality should be known only by report, like the fabled centaurs, giants and cyclops, is owing to the sad fact that man-building is not noted on the catalogue. It, too, is a science, and can be rendered an art. Why should a man cultivate and adorn his lawn, and suffer his castle to lie in dilapidation and ruins? Or why should man's surroundings be shaped and organically trained, whilst yet the man's proper self is suffered to lie fallow? Why not *orient* man at the root?

III.

When, now, is a true soul-culture finding-place within the man? This is the question which we propose to answer. And that we may not beat the air, but bring directly before you practical results, we will quote the words of the great German poet, after whom one of our Literary Societies is named—GOETHE. He speaks in one place of the "Three Reverences," as the signs and proofs of character, *to wit*:—I. *The Reverence for that which is ABOVE himself.* II. *The Reverence for that which is BENEATH himself.* III. *The Reverence for that which is AROUND himself.* Whenever and wherever this habit of soul is forming after such a three-fold direction, we may infer the initiation and progress of self-education, whatever else may be wanting, or at hand. This seems to be reducing the science of man-building to very simple terms, at first view; but it is resting it, after all, on a very elevated plane, indeed. Let a soul grow aright in these three directions, and you may infallibly reckon on a symmetry and perfection of character. The noblest of teachers compares men to trees. And how does a tree grow? Is it not upward, underward and outward? Just in this tri-une manner must all soul-growth develop itself.

In passing into and through a tunnel, the traveling group is animated suddenly and mutually by a sense of awe. A signal is heard, speed is slackened, silence reigns, and brave men doff their hats, breathing prayers. It is because of the super-impending mass. Now, in sober earnestness, we may regard life as a journey, all overhung by superiorities. The child in the household walks under a parentage and guardianship. The discipline and mastery of the school-room governs us next. In the commonwealth and society government supervenes in full. The German, very expressively, calls that economy *Obrigkeit*. And over all these impend the celestial powers—angels and God.

The soul, accordingly, that is taught to bare and bow the head, in view of all that is above itself, may surely be considered

as maturing aright in one direction at least. It is a perpendicular growth that will also maintain itself at right angles to all its surroundings. When we pass over high bridges and spannings of ravines, we again look reverently underward. Depth is only height measured reversely. Then, too, the great soul goes down on its knees, from sheer reverence for that which lies beneath us.

But who, save the purblind, is unmindful of the abysses and hells which beset the highway of life? What are all the commandments and precepts of morality, but so many cautions everted to lead us to turn away from the pit-falls? The loud "Thou shalt!" and "Thou shalt not!" are finger-boards pointing to and from the deep places. Happy the soul that is learning to read their mystic inscriptions, and to heed them. This is another right relation of soul indicated thereby—a feeling of awe and deprecation of that which lies *beneath* us. Just such a culture builds our deliverers, our reformers and philanthropists. The unfortunate, the fallen, the miserable, sunk low, far and deep down, challenge the compassion of the more favored ones, and move them to order plans of redemption, eleemosynary institutions and lazarettos. Standing aright towards the zenith, a proper attitude must likewise follow towards the nadir. The tree that carries the safest cloud-apex, has also the deepest heart-root. He who is most one with his Father, is likewise the nearest one with publican and sinners.

But we have *surroundings*, as well as supernals and infernals, gentlemen. A proper soul-culture enables us to embrace these. It is difficult intellectually to grasp and interpret the "charity" of the grand Christian philosopher, Paul—even in the light of the Revision. But the heart can feel and realize it, nevertheless. The soul that learns to know more and more clearly, that mankind is *man-kinned*, is enlarging—gaining in latitude and longitude. Not on islands, but on continents, the social empires grow in greatest dimensions. The selfish traveler who appropriates two chairs to himself, and obliges the aged and the weak to stand in the aisle, may rest his soul on the

point of a needle—though his exterior may swell widely or greatly. A mastiff and a poodle once met on a foot-log. How shall they pass to opposite shores? The noble fellow placed his legs astride, and suffered his diminutive companion to glide between and over. If there be a dog-heaven, who would exclude that mastiff? And just as such a feeling of sympathy and good fellowship elevates the canine race, the principle of charity ennobles human kind. "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; * * * and have not charity, I am *nothing*." Mere intellectuality is, after all, a jewel in the toad's head. It "puffeth up," isolates and divorces men from society; but "charity *edifieth*"—builds all in one.

A Christian philosopher taught the aggrandizing and imperious Romans a grand truth, when he confronted them with this saying:—"I am debtor both to the Greeks and to the Barbarians—both to the wise and to the unwise." Such a lesson they had never heard before. And yet it is just the lesson all men must learn, if all our culture shall not prove a failure. The strong man is indebted to the weak, or his arm had better be paralyzed at once. The rich and well-to-do is obliged to aid the poor and indigent, or he and his wealth will perish together in the trying hour. The enlightened and wise is bound to give light to the ignorant and blind, if he is to render up his account with acceptance. He that stands above must furnish rope and ladder to him who is in the pit, if he is not himself to fall into it. The higher always bestows good gifts to the lower ones. A self-culture, worthy of its name in any sense, well knows this, and exercises itself after this canon as naturally as the odor of the alabaster-vessel fills the chamber and the house.

These are the "three reverences" of Goethe. They may and should be made ours. They are the three signs of all healthy soul-growth.

There is a controversy sometimes engaged in, in reference to the *method* by which men attain to such a development of character. We hear of a distinction, loudly made, between one

class that reaches unto it, *via* the curriculum of the school-house, college, and university, and another class that accomplishes the race directly and by a *sub-rosa* route. Such a distinction is only one in name. *Absolutely*, no man can be said to be self-educated. All men are dependent on their surroundings, and under obligations to their ancestors and contemporaries. They owe all that accumulated stock and store of educational paraphernalia to other men. Who ignores all these prerogatives and starts *de novo*, at the foot of all knowledge? A self-educated man is, consequently, as absurd and inconceivable a character as a self-created man. There are no self-made men—except such as are so badly made as to confer a favor on all their fellows by dying!

And yet, on the other hand, in a *relative sense*, all educated men *are* self-educated. Every man must make himself, or remain unmade. Unless we believe in a blind deity, there can be no son of fortune. I may have the wisest and grandest arrangements in my power, but I am still not exempt from application and perseverance. It was Goethe's firm conviction, that energy made all the differences among men. He, then, who in discussing the great theme of self-education, would spend his thoughts and arguments on the way and manner *by which* to attain to it, without first knowing clearly *what it is*—that man sets sail, as it were, without and before he has fixed on the harbor. Hence the foppery and pedantry of our modern learning. Montaigne humorously contrasts the value of head-knowledge, as against virtue or heart-knowledge, in the public market, thus:—"Cry out to the masses—There goes a learned man! And cry again of another—There goes a good man! All eyes will follow the former. There should be another cry raised on such a mistaken judgment—to wit: O, ye blockheads!" To what use serves knowledge or learning, if soul-culture be wanting? It is a dangerous power, and like a deadly weapon, may wound its master if put into awkward and unskilful hands. Cicero did not hesitate to say: "In such an event, it were better never to have learned at all." (*Tusc. Ques. II. 4*). Our ancestors did

not hold letters in great esteem; not, however, because they objected to strong and vigorous natures, strong consciences and heroic souls. They were not blind to such as seemed

"Formed of superior clay,
And animated by a purer ray."

But their shaft was directed against a pedantic education, that not only does not alter men for the better, but actually spoils them. They were ready to reverence all souls that incorporated learning, rather than envelop themselves by it, only; that were tintured and dyed therewith; that were meliorated and completed thereby.

When the Goths over-ran Greece, the only thing that preserved the libraries from fire, was the opinion, that some one promulgated, they would do well to leave this kind of furniture untouched to the enemy, as being most proper to divert them from the exercise of arms, and well calculated to fix them to a lazy and sedentary life. It is said that Rome grew less valiant as she grew more learned. And yet no one will question its utility when learning is of a sound character. But it is only of this noble and ennobling kind in so far as it penetrates the inner shrine of man, and poses his true and proper self aright towards the upper world, the under world, and the world around. This is *information*, indeed; and such a correct formation of the inner man is self-education, *alias* soul-culture.

ARTICLE IV.—COMPARATIVE MERITS OF THE AUTHORIZED
VERSION OF THE ENGLISH NEW TESTAMENT AND
THE REVISED VERSION AS TRANSLATIONS.

BY REV. DR. T. ROMEYN BECK, HOLLAND, MICH.

THE scope of our subject dispenses with the consideration of underlying questions of textual criticism, and restricts us to a simple comparison of various renderings in distinction from various readings. We are not yet in a position to consider points relating to the genuineness of the Greek text followed by the Revisers. When this is published,* and the Biblical critic shall have weighed the testimony of MSS. and ancient versions, and quotations by Christian writers of the second and following centuries, he will be enabled to decide on the authority of the various readings adopted. Whether even then the goal will have been reached, the possession of the pure and entire text, the ipsissima verba of the inspired writers of the sacred Scriptures, is uncertain. Further researches in the great libraries of Europe or the monasteries of the Orient by scholars animated by the zeal and crowned with the success of Professor Tischendorf, may lead to the discovery of MSS. still older than the Sinaitic.

Nay, future excavations in Jerusalem, or on the site of Alexandria, or among the ruins of cities along the Tigris and Euphrates, may unearth treasures of sacred literature richer than any Christendom now possesses, perhaps the very auto-

* Since the above was written, the Revised Greek Text has issued from the University Press of Oxford. The basis is the third edition of Stephens, (1550), which, as reprinted by Mill, (1707), is the common text in England. A typographical error occurs in this Revised Text at 2 Thes. 1: 12.

graphs of Moses and the prophets. As favoring this suggested possibility, we may recall the discovery of the famous Moabite stone at Dibon, in Moabitis, so lately as 1868, and the recent restoration of Tatian's "Diatessaron," or Harmony of the Four Gospels, dating from the third quarter of the second century, and made accessible to German scholars in a translation by Dr. George Moesinger in 1876. This last document seems destined to prove an invaluable aid in settling the text of the New Testament, and its recovery is pronounced by competent English authority as only second in importance to the great discovery at the monastery of St. Catherine's.

In the present paper our remarks are based upon the Textus Receptus, which is substantially the same as the text from which the Authorized Version is said to have been made, only touching incidentally for purposes of illustration upon passages that exhibit various readings.

In the light, however, of the copious critical apparatus now possessed by scholars, the MSS. alone of the whole, or part of the New Testament being in number, according to the latest enumeration of Dr. Scrivener, no less than 1760, and ranging in date from the middle of the fourth century; viewed from this standpoint, we say, it seems at first blush absurd to base any comparison upon a Greek text, resting on authority so slight comparatively as that of the second edition of the Elzevirs, published at Leyden, 1633, which is the received text so called. For this edition, like its predecessors, those of Erasmus, Stephanus and Beza, was founded for the most part on MSS. of late date, few in number, and used with little critical skill. But here two facts must be remembered. First, that this Greek text, carried over into our language, has been the New Testament of our Lord and Saviour for all English-speaking peoples for two hundred and seventy years, or rather in its substance, from the time of Wicklif, five hundred years ago. It has been reproduced in more than two hundred languages and dialects. Like a stream meagre in its sources, it has yet poured its healthful waters through every consider-

able nation on the globe. Hence it is venerable for age. The second fact is the substantial agreement of the Received Text with the most recent emended text, as demonstrated by the comparatively slight diversities between King James' translation and the Revised Version. It is safe to say that the two are, in substance, identical. A vast number of verbal changes have been made in the Revision; some interpolations have been removed; John 7: 53; 8: 11 has been bracketed as not written by that Apostle; a superfluous proof-text, more than suspected for many years, has been blotted out: but no part of the system of revealed truth has been modified or taken away. All the most approved appliances of the science of criticism have been employed by the first scholars of England and our own country; the oven has been heated sevenfold, and the "gold is not become dim, nor the most fine gold changed." The Bible of this year of grace, 1881, is still the Bible for whose truths John Huss and Jerome of Prague perished at the stake, and which inspired Luther and Melancthon and Zwingli and Calvin.

The question of the comparative merits of the two versions is still further narrowed by the test to be applied in its decision. We submit that this is simply *accuracy, fidelity of translation*. Which most truly reproduces in English speech the exact thought of the sacred writers? Which most faithfully communicates the mind of the Spirit?

There seems to be a disposition on the part of many to judge by other criteria. Some, for instance, would make convenience of reference the test; because the headings of chapters and of pages have been omitted by the Revisers, they are inclined to proscribe the Revision. Now, the reason given for this omission, viz.: "that the revision of these would have involved so much of indirect and indeed frequently of direct interpretation, that it was judged best to omit them altogether," seems insufficient, yet the absence of these useful tables of contents, must be accounted simply a blemish, an error of judgment which we hope to see rectified in the Revision as finally adopted.

Again, some are displeased with the arrangement of the text by paragraphs, instead of by chapters and verses. To such, who, for convenience of reference, would chop the text into little fasciculi of words, resembling, as has been said with truth, "more an auction catalogue than a civilized Christian book," we would reply, that this arbitrary disintegration of cohering masses of thought and narration has proved a most serious drawback to the intelligent study of the Scriptures, often obscuring the sense by these constant, jerky interruptions of the nexus. Especially disastrous has this been to the correct understanding of the Pauline Epistles by the merely English reader. Happily the Revisers, following mainly the divisions of Bengel, have restored the reign of common sense in this matter, while at the same time by throwing the chapter and verse numerals into the margin, they have secured almost equal facility of reference.

So, too, they have greatly facilitated correct interpretation in the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, the parallelism of their structure has been recognised by the metrical arrangement.

But the largest class of adverse critics is composed of those who would elevate classic elegance to the rank of the test of superior merit. Notwithstanding the attempt to throw over the Revision an archaic hue, principally by the choice of words, there can be no doubt that it is decidedly inferior in those elements which constitute a model of fine writing, such as, among other things, purity of diction, idiomatic terseness and force of expression, mellow cadence secured by subtle balancing of numbers and periods. It is the unconscious application of this test, we are convinced, that led to the all but universal disfavor with which the Revision was received in England on its first appearance. Accustomed from childhood to the form of words used in King James' translation by the constant repetition of the Liturgy and Collects of the Book of Common Prayer, as well as by the systematic reading of the

Scriptures in the daily lessons, it is not surprising that the English churchman clings to the old version with great tenacity. It possesses for him that peculiar sweetness which flows from memory and association. This attachment to the letter is noticed in a different connection by a writer in the April No. (1881, p. 187) of the *London Quarterly Review*. Accounting for the superior religious culture of the English over the Germans, he says: "This remarkable result is doubtless due, in the main, to the unique privilege which Englishmen have enjoyed of hearing the Bible incessantly read to them in the public services of the Church. Its words have been stamped upon their minds by constant oral repetition, and the deep import of the sacred language has thus penetrated into their inmost thoughts and feelings. Among the wonderful achievements of the English statesmen and reformers of the sixteenth century, this perhaps is one of the very greatest. By one grand act of legislation they stamped the words and the leading ideas of the sacred writers upon the successive generations of Englishmen, and upon the whole English-speaking world. No other nation whatever has been similarly imbued with the spirit of the Scriptures, and none other feels and thinks to an equal degree in the language of the Bible." It is safe, therefore, to predict, that in England the Revision, though originating in the bosom of the Establishment, the Convocation of the Province of Canterbury, will be first adopted, if at all, by one or more of the Dissenting bodies.

On this whole point, however, let us again remind ourselves that literary merit is subordinate in a version to fidelity of translation; and of the further fact, that even if it were desirable, it is simply impossible to produce, in our day, a translation of the Bible of such classic elegance as characterizes the Authorized Version of 1611. The English language has degenerated from that fulness and roundness of expression, often charming from its very quaintness, that capacity for finish and polish which marked it in the Elizabethan age. Even old Horace, could he come to life as an Englishman,

might use the best labor of his file year after year, and forbear to publish his production till the ninth year after it issued from his brain, as he advises the elder Piso to do, and yet his work would no more smack of the quiet ease and grace of Milton and Shakespeare and Bacon, than the sculptor of the later age of Hellas could reach the primitive excellence of Phidias or Praxiteles. Neither, in our opinion, is such classic finish and polish desirable in a modern version of the Bible. This sounds heterodox. But we are persuaded that everything, even the lactea ubertas of the old English style, should be shunned, which tends to substitute the letter of God's word that killeth for the spirit that giveth life. Even the original revelation was given in corrupted forms of human speech. At what a great remove in linguistic beauty is the Hebrew-Greek of the New Testament from the classical Attic of Xenophon or Plato! Most of the Old Testament writings belong, in a merely literary point of view, to the silver age of Hebrew literature.

We have dwelt too long on this point, but we cannot pass on without expressing the conviction that too many, even among ourselves in America, are open to the charge of "worship of the book," and that there is too much truth in the often quoted words of Faber, the English pervert to Romanism. "Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear, like music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than words. It is part of the national mind and the anchor of national seriousness. Nay, it is worshipped with a positive idolatry, in extenuation of whose grotesque fanaticism its intrinsic beauty pleads availingly with the man of letters and the scholar."

The comparative accuracy of the two Versions must be determined by an examination of a number of details. To some we can do little more than allude, and in none will we observe rigid classification. An exhaustive collation would, we think, confirm the conclusions expressed below.

The superior accuracy of the Revision appears :

I. In *Punctuation*. The Revisers, adopting what is known as the heavier system of stopping, have in many passages indicated the sense more clearly by the *greater number* of points. A noteworthy example of *corrected* punctuation occurs in Heb. 4:7, where, by the change of a colon to a comma, after the last word of verse 6, the erasure of a comma after "again," together with the transposition of the words "after so long a time," and the correct rendering of a new reading, the meaning, hitherto almost unintelligible to the English reader, is made plain. For *improved* punctuation, founded on new readings, may be cited Heb. 8:16, where the two affirmations of the Authorized Version are changed into interrogations, clearing up the argument of the writer by bringing out the *universality* of the sin of ancient Israel. In Matt. 11:23, the interrogation substituted for the comma after "heaven," makes the contrast much more forcible so the parallel, Luke 10:15.

II. *Orthography*, the use of *Capitals* and of *Italics*. The spelling is modernized in the following cases, among others :*

- | | | | |
|------------|------------|------------|--|
| "Sponge," | changed to | "sponge," | (Matt. 27:48. Mark 15:36. Jno. 19:29.) |
| "Grafted," | " | "grafted," | (Rom. 11:17, 19, 23, 24.) |
| "Broided," | " | "braided," | (1 Tim. 2:9.) |
| "Platted," | " | "plaited," | (Matt. 27:29. Mark 15:17. Jno. 19:2.) |
| "Spue," | " | "spew," | (Rev. 3:16.) |

The amount of *italic* printing has been diminished, and this character restricted to words not necessarily involved in the Greek.† *Italics* have been removed from the last clause of

* The spelling we have given as that of the Authorized Version, is taken from one of the English Editions. There is considerable variation in this respect in the issues of the American Bible Society.

† We have noted the following classes of cases in which the R. V. discards italics :

(a) Forms of the verbs "be" and "do" where used as simple copulas, e. g. Heb. 4:10.

(b) Possessive and pers. pronouns necessarily involved in the Greek.

(c) Words used to express idea of possession, e. g. "pertaining." Heb. 2:17, "belongeth." Heb. 10:30.

1 Jno. 2: 23, its genuineness being now fully established. There are two passages, in which an italicised word is introduced, giving a meaning, the correctness of which is and must remain doubtful, viz.:

"Deliver us from evil," changed to "the evil *one*," in the sixth petition of the Lord's Prayer. (Matt. 6: 13, Jno. 17: 15.) "Way" is printed with an initial capital in Acts 9: 2, 19: 9, 23, 22: 4, 24: 14, 22, in which passages it is used of the new Christian sect. So "Servant" receives an initial capital in Acts 3: 13, 26, 4: 27, 30, in which places the mistranslation of *παῖς* in the A. V. is corrected.

III. *Correct rendering of Proper Names.* Such anomalies as Cis for Kish, Jephthæ for Jephthah, Gedeon for Gideon, Core for Korah, Osee for Hosea, Jeremy or Jeremias for Jeremiah, Elias for Elijah, Nephtalim for Naphtali, Zabulon for Zebulun, have been removed by the operation of the rule to follow the Hebrew form of persons and places mentioned in the Old Testament. Further specimens may be found in the Genealogical Tables of our Lord's ancestry in St. Matthew and St. Luke. Cleophas is corrected to Clopas, Jno. 19: 25, and Joshua substituted for Jesus in Acts 7: 45, Heb. 4: 8.

IV. *Uniformity in rendering the same Greek by the same English word.*

Here the principle adopted by King James' translators led directly to an unfortunate variety of renderings. "We have not tied ourselves," say they, in their address to the reader, "to an uniformity of phrasing, or to an identity of words." "That we should express the same notion in the same particular word; as for example, if we translate the *Hebrew or Greek*

(d) Nouns necessarily implied by the Greek idiom, e. g. "land." Heb. 11: 29, "day." Acts 20: 7. 1 Cor. 16: 2.

(e) Tautologous repetition in immediate context. Here the Revised Version drops the second word, e. g. "was faithful." Heb. 3: 2, "receiveth." Heb. 7: 8, "of." Heb. 11: 32, "in." Heb. 11: 38, etc., "Appointeth." Heb. 7: 28, Revised Version, retains in italics, perhaps because of the number of intervening words.

word once by *purpose*, never to call it *intent*; if one where *journeying*, never *traveling*; if one where *think*, never *suppose*; if one where *pain*, never *ache*; if one where *joy*, never *gladness*, etc., thus to mince the matter, we thought to savor more of curiosity than wisdom, and that rather it would breed scorn in the atheist than bring profit to the godly reader. For is the kingdom of God become words or syllables?"

And they give, among others, this singular reason for their variety of renderings. "We might also be charged (by scoffers) with some unequal dealing towards a great number of good *English* words. For as it is written of a certain great philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behind the fire; so if we should say, as it were, unto certain words, "Stand up higher, have a place in the Bible always;" and to others of like quality, "Get you hence, be banished forever:" we might be taxed peradventure with St. James's words, namely, "To be partial in ourselves and judges of evil thoughts." But however the banished words themselves might have resented such partiality, sure are we, it would have been a great kindness to the makers of Scripture Concordances if the translators had adopted, in their treatment of words, the Darwinian principle of "natural selection" and "survival of the fittest." For example, the common Greek verb *thavaw*, "To put to death," is used eleven times* in the New Testament. In these eleven passages the translators have given it five different meanings, i. e. besides above primary sense, these four, "To cause to be put to death," "To become dead," "To be killed," "To mortify," where two, the first and last, the literal and the figurative, would have sufficed. It is to be regretted, we think, that in such a case as this the Revision does not deviate from the Authorized Version. The rule which the Revisers have followed, viz.: "if the meaning

* Matt. 10: 21, 26; 59, 27; 1. Mark 13: 12, 14; 55. Luke 21: 16. Rom. 7: 4, 8; 13, 36. 2 Cor. 6: 9. 1 Pet. 3: 18.

be fairly expressed by the word or phrase in the Authorized Version, to make no change even when rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word, might have prescribed some modification," seems to subordinate a correct canon of interpretation, easily understood, to a subjective and therefore varying apprehension of the meaning; or, in plainer words, it sacrifices consistency of rendering, based on admitted principles, to timid fear of change.

The Revisers have, however, approximated to uniformity of rendering in a large class of cases which they designate "alterations rendered necessary by consequence," that is, growing out of changes already made. Thus if a word is used with characteristic frequency by any one of the four Evangelists, the meaning given to it in the revision of that gospel is, for the most part, retained in the other three. For example, to use their own illustration, the adverb *εὐθέως* for some reason appears to be a favorite with St. Mark, rather than *εὐθύς*, twice used by him, or *εὐθὺ*, which two last are the ordinary forms in classical writers. Of the eighty times in which the word occurs in the Received Text of the New Testament, it is used fifteen times by St. Matthew, seventeen by St. Luke in his Gospel and the Acts, six by St. John in his Gospel, Epistles and Revelation, once by St. Paul, once by St. James, and forty times or one half of the total by St. Mark. Now, out of the five meanings the translators have given the word in St. Mark's Gospel, viz.: "straightway," "forthwith," "anon," "immediately," and "as soon as;" the Revisers have selected "straightway," and have given this meaning to it in the thirty-six passages in St. Mark where it occurs in the Revised Greek Text, and in thirty-two places besides in the three other Gospels, the Acts, Revelation and St. James. In the seven remaining places the meaning is not changed to "straightway," without apparent reason. Again *υἱός* and *υἱοί* are uniformly rendered by the Revisers "son" and "sons" in the Gospels, altering the old rendering "child," "children" in twenty-three

places, though even in this case absolute uniformity is not observed, the old rendering "children" (of Israel) being twice retained (Matt. 27: 9, Luke 1: 16.) Another instructive example of this verbosity is *παρόω* and its derived noun. Of the eight passages in which the one or other of these words is found, four are mistranslated in the Authorized version, viz.: Rom. 11: 7, 25. 2 Cor. 3: 14. Eph. 4: 18, in all of which the Revision corrects, giving a uniform rendering.

The opposite error, that of rendering two or more Greek words by the same English word or expression, is frequent in the Authorized Version. This is sometimes unavoidable, owing to the superior copiousness of the Greek vocabulary, by which it is enabled to discriminate those delicate shades of meaning which escape the mere English reader. A well-known illustration occurs in that striking passage, John 21: 15--17, in which the use of the more general and therefore colder *ἀγαπᾶω* and the more personal, and therefore warmer *φιλέω* makes so real the scene by the Sea of Tiberias, the forgiving, condescending Christ and the repentant, loving Peter. We cite a single instance, John 10: 16, where a correct discrimination by the use of different words was not only practicable, but essential to a reproduction of the thought of Christ.

V. *Archaisms* and *obsolete* words and phrases. Under this head, it is well to distinguish two classes of cases; 1st, Words and expressions, whose meaning has changed wholly or in part since 1611: 2d, Those which have become entirely disused. There can be no doubt that the latter should be dropped from the vocabulary of the English Bible, as they have been from secular composition and from common speech, in accordance with the Horatian standard, which is that of common sense also,

Si volet usus

Quem penes arbitrium est et jus et norma loquendi.

We give a list of changes, many of which may be referred to this head, selected at random, beginning with the Apocalypse.

Rev. 21: 8, 'whoremongers,' changed to "fornicators."

20: 14, 'hell,' changed to "Hades." *

Rev. 17: 6, 'admiration,' changed to "wonder."

1, 'vials,' " " "bowls" (so *passim*.)

14: 4, 'virgins' remains unchanged, erroneously, we think, as usage now restricts this noun to unmarried *females*, and the original word *παρθένος* was always of the fem. gender in the classical period. We should have preferred to translate it as an adj., 'chaste' or 'pure.'

1: 13, 'paps,' changed to "breasts" (so wherever original word *μαστὲς* occurs.)

2 Pet. 2: 6, 'ensample,' changed to "example."

7, 'conversation,' " " "life."

1: 12, 'present truth,' " " "truth which is with you."

1 Pet. 4: 15, 'busybody,' " " "meddler."

3: 11, 'eschew,' 'ensue,' changed to "turn away from," "pursue."

Jas. 5: 9, 'Grudge,' changed to "Murmur."

3: 6, 'course of nature,' changed to "wheel of nature."

4, 'governor listeth,' " " "impulse of the steersman willeth."

Jas. 3: 1, 'many masters,' " " "many teachers."

2: 2, 'assembly,' 'raiment,' " " "synagogue," clothing."

1: 23, 'glass,' " " "mirror."

21, 'superfluity of naughtiness,' changed to "overflowing of wickedness."

* This change to the Anglicised Greek word, which denotes the abode of *all* the dead, has been made in nine of the other ten passages, in which *διδης* is read in Textus Receptus (viz.: Rev. 20: 13, 6: 8, 1: 18. Acts 2: 31, 27. Luke 16: 23, 10: 15. Matt. 16: 18, 11: 23.) In the one other passage, the magnificent apostrophe of St. Paul in 1 Cor. 15: 55, the Revisers have adopted a new reading *θάνατος* on the authority of Cod. Sin. B C D.

In the twelve passages where *γέεννα* is read (Jas. 3: 6. Luke 12: 5. Mark 9: 47, 45, 43. Matt. 23: 33, 15, 18: 9, 10: 28, 5: 30, 29, 22) the Revision, following the Authorized version, translates "hell," i. e. the abode of the *lost*; in every place but one (Jas. 3: 16), printing "Gehenna" in the margin. We regret that "Gehenna" was not put in the English text in all these twelve passages; 1st, Because an excellent opportunity was afforded to familiarize the English reader with the Hebrew notion of the place of torment: 2d, Because the English word "hell" has received its present meaning only from its use in sacred scriptures, and not from its etymology, and even in its received sense is becoming obsolescent; and, 3d, In the only other place in the Authorized version of the New Testament where "hell" is found, (2 Pet. 2: 4), it is used to translate a *different* word, *ταπρῶτος* whose fundamental notion differs as much from that of "hell" as the Greek word *τάπρως* from the Heb. *ge ven-Hinnom*. This last passage, we think, would have been improved by rendering 'Cast down to Tartaros,' the Anglicised Greek word being inserted in the text, instead of, as now, in the margin.

Heb. 11: 23, 'proper,' changed to "goodly," (In Acts 7: 20, the same word is rendered "fair.")

4, 'testifying of his gifts,' changed to "bearing witness in respect of his gifts."

7: 23, 'many priests,' changed to "priests many in number."

6: 7, 'dressed,' changed to "tilled."

Philem. 1: 12, 'mine own bowels,' changed to "my very heart."

8, 'convenient,' changed to "befitting"

Tit. 1: 12, 'slow bellies,' " " "idle gluttons."

2 Tim. 3: 4, 'heady' 'high-minded,' changed to "headstrong," "puffed up."

2: 17, 'canker,' changed to "gangrene."

1 Tim. 6: 20, 'science falsely so called,' changed to "the knowledge which is falsely so called."

3: 13, 'good degree,' changed to "good standing."

2: 9, 'broided,' changed to "braided."

2 Thes. 2: 8, 'that Wicked,' changed to "the lawless one."

7, 'letteth,' changed to "restraineth."

1 Thes. 4: 5, 'lust of concupiscence,' changed to "passion of lust."

15, 'prevent,' changed to "precede."

Col. 4: 3, 'door of utterance,' changed to "door for the word."

3: 12, 'bowels of mercies,' " " "a heart of compassion."

Eph. 4: 1, 'vocation,' changed to "calling" ("wherewith ye were called," an inharmonious repetition.)

Gal. 6: 17, 'bear in my body the marks of,' changed to "bear branded on my body the marks of."

5: 1, 'with the yoke,' changed to "in a yoke."

4: 24, 'gendereth to bondage,' changed to "bearing children unto bondage."

9, 'beggarly elements,' " " "beggarly rudiments."

Gal. 3: 22, 'concluded all under sin,' " " "shut up all things under sin."

24: 25, 'schoolmaster,' changed to "tutor" (an inadequate rendering of *παιδαγωγός*; "usher" would perhaps be better, though in 1 Cor. 4: 15, "tutor" is to be preferred.)

1: 13, 'conversation,' changed to "manner of life."

2 Cor. 10: 4, 'carnal,' " " "of the flesh."

9: 2, 'provoked,' " " "stirred up."

8: 1, 'do you to wit,' " " "make known to you."

6: 12, 'bowels,' " " "affections."

1: 17, 'did I use lightness?' changed to "did I shew fickleness?"

1 Cor. 16: 14, 'Let all your things,' " " "Let all that ye do."

13: 13, 'charity,' " " "love" (so wherever original word occurs.)

1, 'tinkling cymbal,' " " "clanging cymbal" (Is not

- 'clattering,' nearer the sound? Mark 5: 38 is the only other passage in which this onomatopoeia occurs, where—"wailing.")
- 9: 27, 'should be a castaway,' changed to "should be rejected."
(Why not 'reprobate,' as in six of the seven other places?
In Heb. 6: 8, "rejected" in A. V. and R. V.)
- 7, 'goeth a warfare any time,' changed to "ever serveth."
- 7: 37, 'keep his virgin,' changed to "keep his own virgin daughter,"
3, 'due benevolence,' "her due."
- 5: 9, 'not to company with,' changed to "have no company with."
- Rom. 16: 23, 'chamberlain,' changed to "treasurer" (Mistranslated in A. V.,
but correct in Acts 12: 20.)
- 15: 24, 'filled with your company,' changed to "satisfied with your
company."
- 10: 3, 'going about to,' changed to "seeking."
- 6: 5, 'planted together in the likeness of his death,' changed to
"united with him by the likeness of his death."
- 4: 20, 'staggered,' "wavered."
- 1: 28, 'convenient,' "fitting."
- Rom. 1: 13, 'was let hitherto,' "was hindered hitherto."
- Acts 28: 13, 'fetch a compass,' "made a circuit."
8, 'bloody flux,' "dysentery."
- 27: 39, 'were minded if it were possible,' to "took counsel whether
they could."
- 21, 'gained loss,' to "gotten loss."
- 17, 'strake sail,' "lowered the gear" (not happy: better,
'the sail').
- 3, 'entreated,' "treated."
- 26: 14, 'the pricks,' "the goad."
- 25: 19, 'superstition,' "religion."
- 21: 15, 'carriage,' "baggage."
- 20: 9, 'loft,' "story."
- 19: 38, 'deputies,' 'implead,' to "pro-consuls," "accuse" (so wherever
original word occurs).
- 23, 'that way,' "the Way." (Note the over-translation
of the article in A. V.)
- 13, 'vagabond Jews,' "strolling Jews."
- 18: 14, 'lewdness,' "villany."
- 16: 13, 'where prayer was
wont to be made,' "where we supposed there was a place
of prayer" (a new reading).
- 15: 19, 'sentence,' "judgment."
- 13: 50, 'coasts,' "borders" (so wherever original word
occurs, correcting A. V. in nine
places beside this. In Matt. 4: 13
A. V. translates the word correctly).
- 12: 4, 'Easter,' "the Passover."

Acts I, 'vex,'	to "afflict."
II: 28, 'dearth,'	" "famine."
20, 'men—which,'	" "men—who."
10: 17, 'should mean,'	" "might mean."
II, 'knit at the four corners and let down,'	" "let down by four corners upon."
7: 53, 'by the disposition of angels,'	" "as it was ordained by angels."
7: 38, 'the lively oracles,'	" "living oracles."
6: 1, 'Grecians,'	" "Grecian Jews."
5: 4, 'whiles it remained, was it not thine own?'	" "whiles it remained, did it not remain thine own?" (Tautology from over-literalness.)
2: 40, 'untoward generation,'	" "crooked generation."
3, 'cloven tongues like as of fire,'	" "tongues parting asunder, like as of fire."
I: 20, 'bishoprick,'	" "office."
John 21: 8, 'a little ship,'	" "the little boat" (so wherever this diminutive or its primitive <i>πλοῖον</i> occurs in the Gospels).
5, 'any meat,'	" "ought to eat."
13: 25, 'lying on Jesus' breast,'	" "leaning back, as he was, on Jesus' breast" (new reading).
7: 1, 'Jewry,'	" "Judea" (so in Luke 23: 5).
6: 62, 'what and if,'	" "what then if."
24, 'took shipping,'	" "got into the boats."
5: 7, 'impotent,'	" "sick."
4: 33, 'ought,'	" "ought."
4, 'needs go,'	" "needs pass."
3: 33, 'set to his seal,'	" "set his seal to."
Luke 24: 49, 'endued,'	" "clothed."
17, 'are sad,'	" "And they stood still looking sad" (new reading).
23: 9, 'questioned with,'	" "questioned."
22: 35, 'scrip,'	" "wallet" (wherever original word occurs).
21: 9, 'by and by,'	" "immediately."
20: 43, 'thy footstool,'	" "footstool of thy feet" (not happy." Tautology from over-literalness).
II, 'entreated,'	" "handled."
19: 3, 'press,'	" "crowd" (so wherever original word is rendered 'press' in A. V.).
13: 19, 'waxed a great tree,'	" "became a tree" (new reading).
12: 46, 'in sunder,'	" "asunder."

- Luke 39, 'goodman of the house,' to "master of the house." *
- 9: 29, 'glistening,' " "dazzling."
- 8: 46, 'virtue,' " "power."
- 6: 19, 'went virtue out of him,' to "power came forth from him."
- 5: 19, 'tiling,' to "tiles."
- 4: 27, 'saving,' " "but only."
- Mark 15: 43, 'craved,' " "asked for."
- 14: 33, 'sore amazed,' " "greatly amazed."
- 12: 1, 'place for the wine-fat,' " "pit for the wine-press."
- 11: 8, 'strawed,' " "spread" (so Matt. 21: 8).
- 10: 44, 'chiefest,' " "first."
- 8: 33, 'savourest,' " "mindest."
- 7: 22, 'blasphemy,' " "railing."
- 6: 21, 'chief estates,' " "chief men."
- 5: 39, 'ado,' " "a tumult."
- 30, 'virtue had gone out of him,' to "the power proceeding from him had gone forth" (tautology from over-literalism. A. V. renders *δύναμις* (three places) and *ἀρετή* (three) by 'virtue,' R. V. makes the proper distinction. Vulgate renders 'virtus' in all six.
- Mark 4: 38, 'a pillow,' " "the cushion,"
- 32, 'all herbs,' " "all the herbs."
- 2: 4, 'broken it up,' " "uncovered."
- Matt. 25: 27, 'usury,' " "interest."
- 26, 'strawed,' " "scatter."
- 23: 24, 'strain at a gnat,' " "strain out the gnat."
- 22: 10, 'furnished with guests,' " "filled with guests."
- 20: 25, 'authority upon,' " "authority over."
- 17: 25, 'prevented,' " "spoke first."
- 16: 3, 'sky,' " "heaven."
- 13: 21, 'dureth,' 'by and by,' " "endureth," "straightway."
- 9: 23, 'minstrels,' " "flute players" (so in the only other place where original word occurs, Rev. 18: 22).

* The original word *οικοδεσπότης* occurs twelve times in Textus Receptus, and is translated in A. V. as follows:

- 'Master of the house,' Matt. 10: 25; Luke 13: 25; 14: 21.
- 'Householder,' Matt. 13: 27, 52; 20: 1; 21: 33.
- 'Goodman of the house,' Matt. 20: 11; 24: 43; Mark 14: 14; Luke 12: 39; 22: 11.

Of these, the Revised Version with singular inconsistency renders as follows:

- "Master of the house," Matt. 10: 25; 24: 43; Luke 12: 39; 13: 25; 14: 21.
- "Householder," Matt. 13: 27, 52; 20: 1, 11; 21: 33.
- "Goodman of the house," Mark 14: 14; Luke 22: 11.

17, 'bottles,'	to "wine-skins" (so wherever original word occurs).
9, 'receipt of custom,'	" "place of toll."
6: 22, 'The light,'	" "The lamp."
5: 18, 'fulfilled,'	" "accomplished."

A careful comparison of above one hundred and forty-six passages in the two versions, in which most of the changes of the Revision are corrections of archaisms, though some are based on new readings, and a few, corrections of mistranslations, will show conclusively that the Revisers in this single department of their labors have shed light upon the meaning of the Word in many places. We think that here too the Revision errs, if at all, by being too conservative, and that, for example, the renderings preferred by the American Committee under VII. of "Classes of Passages" are desirable changes, viz.: "who" or "that" for "which," when used of persons; "are" for "be" in the present indicative; "know," "knew," for "wot," "wist;" "drag" or "drag away," for "hale."

To these we would add for "quick," 'live' or 'living,' which last word the Revision gives in Heb. 4: 12, one of the four places in which the A. V. renders "quick," and 'give life' or 'make alive' for 'quicken' in each of the eleven passages where it occurs.

The passages are very few in which a word has become wholly obsolete, so as to have passed completely out of use. "Bewrayeth" (Matt. 26: 73), which Webster (Ed. of 1860) pronounces "nearly antiquated," should have been modernized to 'revealeth,' and "charger" changed to 'trencher' or 'wooden tray' in the four places where it occurs, since it is not only obsolete in this sense, but also liable to be confounded with the same word meaning 'basin' or 'bowl' in the Old Testament.

This wonderful vitality of the vocabulary of the English Bible—in the Old Testament there are probably not more than a score of words that are dead—is due to the Book itself. So vast has been its circulation and so sacred its associations, that, like a precious casket of sandal-wood, it has imparted its native fragrance to its contents, and established a usage of its own.

Of the three nearly cotemporary secular classics, Shakespeare and Bacon already require a glossary, and in some passages a commentary; Milton alone contains very few obsolete words or phrases, because the poet drank deepest of the fountain that gives life to even our poor human speech.

VI. *Inaccuracies* in the Authorized Version. Under this head we consider some errors into which the translators fell through improper renderings of the Greek text. Many of these have been long known to scholars, and often pointed out. Those we wish to notice at present may be arranged under four heads, viz.: mistranslations of the Greek article, pronouns, verb and particles.

(a) *The Article.* This part of speech experienced several transitions of meaning in the history of the Greek language. Originally a demonstrative pronoun, it gradually lost much of its demonstrative power till finally it became in many cases a simple sign of definiteness or distinction like the Hebrew *eth*. It is this stronger or feebler demonstrative power which accounts for the frequency of its use. The Greek mind conceived with wonderful vividness. The subject of thought stood out before it with the distinctness of the features of a landscape seen through the transparent ether. This vividness of conception imparted such graphic power and picturesqueness to the language as to be often startling to the slower occidental mind even in necessarily imperfect translations.

Now it is just this element of graphic delineation belonging to the genius of the Greek tongue, which the translators appear to have forgotten in their treatment of the article. It is not too much to say, they have systematically ignored its presence not only where it merely lends additional force and beauty, but even where it is essential to a correct interpretation. The restoration of this conspicuous feature of the Greek original, so far as English idiom admits, forms one of the chief excellencies of the Revision.

We specify a few cases:

1 Thess. 4: 6, A. V., 'in any matter;' R. V. correctly, "in the matter," *i. e.*, of which we are speaking.

- John 3: 10, A. V., 'a master of Israel,' R. V. correctly, "the teacher of Israel," *i. e.*, the man in whom, from rank and position, all erudition centres.
- 2 Tim. 4: 7, where St. Paul's grand valedictory is weakened by the rendering of A. V., 'I have fought a good fight,' R. V. correctly, "the good fight," *i. e.*, the Christian conflict.
- 1 Tim. 6: 20, A. V., 'science falsely so called,' R. V., "the knowledge which is falsely so called," *i. e.*, that false *γνῶσις* which so early was beginning its deadly struggle with the Christian faith.
- John 21: 8, A. V., 'a little ship,' R. V., "the little boat," *i. e.*, the particular one that waited on Jesus.
- Matt. 1: 23, A. V., 'a virgin,' R. V. correctly, "the virgin," that very Mary, "blessed among women," who was present to the spiritual sight of the prophet Isaiah.
- 2: 4, A. V., 'where Christ should be born,' R. V., "the Christ," *i. e.*, the expected Messiah. This is the second of a series of passages in the Gospels (Matt. 1: 17 is the first) in which the article alone accompanies the *official* title.

In the Epistles of St. Paul and St. Peter, on the contrary, the article is dropped, as *Χριστός* had now become a *proper name*. This important difference in usage between the Gospels and Epistles is hidden from the English reader by the inaccuracy of the Authorized Version, and with it the perception of the stages of belief in the minds of the apostles before and after the resurrection and ascension of our Lord. In the Gospels the Revisers invariably translate *ὁ Χριστός* "the Christ."

(b) *Pronouns*. The Hebraistic coloring of the New Testament Greek has greatly multiplied the personal and demonstrative pronouns. These parts of speech are abundant in the classics, varying with the style of the writer, owing to that vividness of conception and consequent precision of expression above noticed. The fondness of the Hebrew for circumstantiality has greatly heightened this feature in the diction of the New Testament, so that it far exceeds ordinary classical style in the number of its pronouns. This peculiarity should have been observed by the translators, that by distinguishing the different classes and discriminating their uses, the crystalline clearness of the Greek might have been preserved.

Nothing, however, can be more arbitrary than the treatment

of the pronouns in the Authorized Version. From the nature of the case, the *personals* and *possessives* are correctly rendered. But when we come to the *demonstratives*, we plunge into a labyrinth without a clue, a sea without a shore. For example, *οὗτος*, 'this,' 'this one,' the *demonstrative* of *nearer definition*, receives no less than eight different shades of pronominal meaning, ranging from the personal "he" (Matt. 13: 22, where Revised Version corrects) to the relative "who" (Acts 13: 7, Revised Version "the same"). The deictic *ὁδε* in Jas. 4: 13 is rendered "such," which the Revised Version corrects.

ἑξήνως, 'that,' 'that one,' the *demonstrative* of *farther definition* is found two hundred and seventy-four times in the Received Text. Of these it is rendered in the Authorized Version, "the other" = *ἕτερος* or *ὁ ἕτερος*, in three places, Luke 18: 14, 11: 42, Matt. 23: 23, which rendering the Revision follows; "the same," = *ὁ αὐτός*, twenty times, which the Revised Version corrects in fourteen places; "that same," four times, each of which is corrected in the Revision; "that very," twice, both corrected in the Revised Version; "self-same," once, which the Revised Version corrects.

Again a partial examination of the *iterative* pronoun *αὐτός*, 'self,' results as follows: of sixty-seven places examined, in Rev. 17: 9 it is correctly rendered by "which," the force of the pronoun being thrown back upon the relative adverb, and absorbed by it, by Hebraism, for the sake of greater perspicuity; in Luke 19: 28, by the strengthened possessive "mine own," which the Revised Version translates "it;" in three places (Matt. 25: 16; Luke 7: 21; 10: 10), "the same," in two of which the Revised Version corrects and in the other follows a new reading; once by "self-same;" twice by "same;" once by "said;" once by "the other;" once by "this man;" and once by "very." This interchange of 'self' with 'the same' — *αὐτός* with *ὁ αὐτός* — violates a fundamental rule, which in classical Greek, so far as we are aware, admits no exception.

The *reflexives* seem to be correctly rendered. Of the change of the *indefinite* to the *interrogative*, based upon a new reading,

we have cited an example in Heb. 3: 16, where the Revised Greek Text reads *Tives* for *Tives* of the Textus Receptus.

(c) *The verb.* The inaccuracies of the Authorized Version under this head are very numerous, resulting chiefly from the extensive use of the Latin Vulgate by the translators. The verb in the Latin language has but one form to express the perfect definite and indefinite, *i. e.*, the perfect with the auxiliary 'have,' and the perfect formed by inflection with the affixes *d* or *ed*, and answering to the Greek aorist; its paucity of participles is very noticeable, especially when contrasted with the remarkable fulness of the Greek-verb system in this respect; it also wants a middle voice. Each one of these three phenomena may account for a long list of errors in the Authorized Version. We specify a few cases under the first of these only, taking our examples mainly from the excellent little "Companion to the Revised Version of the New Testament," by Dr. Roberts:

The *Aorist* is translated as a *Perfect* in

Matt. 2: 2, 'We have seen,' R. V. correctly, "We saw."

15, 'I have called,' for 'I called,' or as R. V. renders, "did I call."

Mark 9: 17, 'I have brought,' R. V., "I brought."

Acts 19: 2, 'Have ye received the Holy Ghost since ye believed?' R. V.,
"Did ye receive the Holy Ghost when ye believed?"

The *Imperfect* is translated as an *Aorist* in

Matt. 3: 14, A. V., 'John forbad him,' which loses sight of the inceptive force of the imperfect tense, undoubtedly here present in the mind of the sacred writer; R. V., "would have hindered him;" better, 'tried to,' etc.

Luke 1: 59, 'they called him Zacharias,' for, 'they wished to call him,' or as R. V. renders, "would have called him."

8: 23, 'were filled with water,' R. V. correctly, "were filling."

The *Present* is translated as the *Past*:

Matt. 3: 1, 'came John the Baptist,' R. V. "cometh."

Heb. 9: 6, 'the priests went,' R. V., "the priests go," the A. V. hiding the fact that the ritual service of the temple was still being performed at the time of writing.

The *Present* as the *Future*:

John 7: 41, 'Shall Christ come out of Galilee?' R. V., "Doth the Christ come?"

The Future as an Imperative :

1 Tim. 6: 8, 'Having food and raiment, let us be therewith content,' R. V.,
"we shall be."

(d) *The particles.* The length of this paper forbids any discussion of this point at present.

In conclusion, the question arises: Do not the superior merits of the Revised Version entitle it to recognition and adoption by the churches? If it be so far in advance in fidelity of rendering, reproducing, where idiomatically possible, the characteristic features of the original, clearness, nice discrimination of time and action, so as to clear up many obscurities, and reveal hidden beauties to the English reader—if such be the case, ought it not to supersede the Authorized Version, confessedly inferior in these respects? This pertinent inquiry we will answer by putting another. Is the Canterbury Revision a finality in point of excellence? The point is not, whether the Revisers have produced the best version *possible*? This they expressly disclaim in the close of the admirable preface to their book. But is this Revised New Testament the best English New Testament *attainable*? Is it unreasonable for the Protestant Churches of England and America to expect or strive after any further improvement? That English-speaking peoples, who are leading the world in everything beside, are entitled to a Bible that shall be a model of excellence in fidelity of translation, convenience of reference, and literary merit, so far as consists with the state of the language, will be admitted. That the present state of the sciences of philology and criticism admit of the attainment of such desideratum seems equally certain. Is this rational ideal fully satisfied by the Revision?

Conditions equally favorable for the successful completion of such a work may never again concur, an inception and prosecution by an ecclesiastical body so conservative and so venerable as the Established Church of England, such varied and accurate scholarship, such truly catholic liberality of sentiment and singleness of purpose. On the other hand, it may be que-

ried, Was the time ripe for such an undertaking? Did not the very size of the company prove an obstacle to excellence of work, overbalancing the advantages derived from a concurrence of representative men of different denominations? Jerome's Vulgate, the work of one man, still holds its ground in the Church of Rome after fourteen hundred years, and Luther's German Bible has not been driven from use by more recent versions. Was the rule of the Committee of Convocation, requiring the approval of two-thirds of the members present on the final revision, wise? Is the general principle of numbers rather than weight of scholarship and attainment, calculated to produce the greatest excellence? Were not the American Committee at a manifest disadvantage from the want of oral communication, absolutely essential to a full discussion of those minute points which constantly arise in the progress of such a work? This last query would seem to be answered in the affirmative by the number of suggested preferred readings and renderings, many of them very important, that have found place in the Appendix.

However these and similar questions may be answered, two points are clear to our own mind.

1. *The duty of thorough examination of the work.* The merits of the new version compared with the old, and its absolute merits in itself considered should be carefully weighed by every clergyman and lay member competent to hold the scales of evidence. The providence of God which has given this Revision to the Churches, has thereby imposed on each individual member the obligation of careful and prayerful examination. There should be no undue haste, no yielding to prejudice or pre-judgment, but a simple effort to know the truth. So far as possible, each one should exercise an independent judgment. Servile acquiescence in authority, be it of numbers or of learning, is unworthy of a Christian man. All Christendom honors the noble band of men, who for ten years past have devoted themselves to this task of revision. Many of them are in the very first rank of Biblical scholarship. As textual critics, a

very few, perhaps, stand in the same grade with the eminent Dr. Tregelles,

“*Clarum et venerabile nomen,*”

who was prevented by ill health from taking any part in the work, and died in 1875. But even the agreement of such a body cannot supersede the right and duty of private judgment.

2. *Unanimity of final action.* It may eventually be deemed advisable to adopt the Revision in its present form authoritatively, or else to use it as an aid to the Authorized Version. Or, on the other hand, it may be thought best to change it somewhat by altering the translation in the few places where it seems awkward and unhappy if this can be done consistently with fidelity to the original, by incorporating some of the suggestions of the American Committee, and by restoring the chapter and page-headings with or without revision. This last course seems to us the best. In any event, unity of action should be most earnestly sought. Ultimate disagreement would, to say the least, be most unfortunate, for it might lead to the adoption of widely variant versions, and thus present the unseemly spectacle of the One Church of Christ with Many Bibles.

ART. V.—EVANGEL OF NATURE AND THE SUPERNATURAL.

BY REV. I. E. GRAEFF.

GOSPEL, whether used in a general or a specific sense, means good news, something that is gladly heard because it promises great good or offers great blessings. And we may be allowed to say that the world was always full of such glad tidings, notwithstanding all the conflict and the misery that were in it. Had there been no such news, surely there would have been no progress in any sense, and the universe, with its vastness and grandeur, would never have come into being. All advancement is the evangel of a better time coming, and it makes no difference whether this is made in the realm of senseless, inert matter, or whether it comes to view on the high level of human intellect. Creation was progressive from the first dawn of its history up to the day when man took his position as the royal head of our own world, and it would be exceedingly unphilosophical to suppose that, with his appearance on the stage, the grand climax had been reached.

But man marks an epoch, a magnificent culmination, in the creative onward movement. With him progress begins squarely on a higher plane. Creation was started before, and perhaps many long ages before, man was made. It is said that in its beginnings it was molecular, that it started with the plastic power of imperceptible atoms. Then it came on through oceans of nebular gas, stood the ordeal of long-continued burning and cooling, rose to the dignity of rotary motion, collected round centres of condensation, and thus placed into space a vast system of planetary worlds, which decorate the skies as shining orbs of various magnitude and splendor. If the process had

stopped here, it would have been stupendously magnificent, and might be called the evangel of creation. No one can gaze at the celestial hemispheres and behold the glory of the stars, without being struck with profound awe at the beneficence which shines so grandly through the world of matter. And even if the skies were left out of view, and we would simply study our own little world, with an eye to its noble design, we would have abundant reason for saying that this earth is the embodiment and the eloquent though unconscious herald of joyous news. In its construction, laws and government, we have a tangible pledge that good times may and shall come. We have here a foundation of matter, laid with such strength, breadth, munificence and beauty, that we feel constrained to call it a kingdom with an economy fully up to the idea of such a realm. And although matter is dead and inert, it is evidently a preparation and promise of something higher and better to come. From the bosom of it springs forth, and ever remains rooted in it, the kingdom of plants, which in the multitude of its species and genera, stands out boldly as a thing of beauty, while it is at the same time a perpetual storehouse of coming life, growth and progress. Hence this vegetable kingdom, as was the realm of matter before, is a promise of something yet to come, to the presence and demands of which it is prepared to answer. The animal creation comes in to fill up the measure, and to make the circle of the globe complete. Each of these three kingdoms proceeds on a rising scale in the order of being, within the bounds of its own well-defined domain; and it would be hard to find an empire whose provinces and jurisdictions are more admirably harmonized and bound together. And this royal trio of terrestrial unity is also a sublime exhibition of a divine generosity. There are three kingdoms, as we express it, and the one supports the other and offers all its treasures for the use of all.

The animal kingdom was brought in after the two preceding ones had been fully organized, and with it came the will and capacity to possess and control them both. Here again the

process of creation went from below upward, from the meaner to the nobler species, until man stood at its apex, the intellectual master of all the kingdoms. And now the grand unity of the three realms was discovered and laid bare. Man was placed into paradise not simply to witness the beauty of its vegetation and to eat the fruits that grew there. He was destined to penetrate into the bowels of the earth and to draw from thence a multitude of treasures infinite in value, evidently deposited there as a rich legacy of his coming and power. And the plant-world stood no longer simply as an ornament of the world of matter, and as a granary from which sensuous life could draw a portion of its nourishment and comfort. Both the material and the vegetable were now lifted into the service of intellect and of reason, and it was demonstrated that either and both of them had the mission to aid in mind and soul-culture as well as to minister to mere physical necessities. And the fact that all the powers of this threefold realm of nature are so nicely balanced that the resources of its various departments never fail, but continue to confront us with an economy of everlasting adjustment and recuperation, is in itself a trumpet-blast of glad tidings to which angels may listen with celestial delight, and before the softly-rolling sounds of which the intellect may well bow and reason prostrate herself. This is the gospel that has come down to us through the ages, and that has been proclaimed to every generation, and to every kindred, and to every nation of the earth. And as it was, so it is now, and shall be in ages yet to come, an anthem of peace to all such as have an ear to hear and a heart to know its evangelic strains.

Little by little the world was made, and it was made for a purpose, and that a wise and good purpose; and that is gospel, that is good news, sounding through the ages, speaking better and still better things. The voice which heralds all this is perhaps small, and perhaps still, but if it be both combined, it is the voice of God in history, and there is not a corner in the boundless domain of His works where this voice is not heard. It was heard not only in the morning when the stars sang together. The silent majesty of its harmonies has risen from

perfection to perfection, and to-day its sublime melodies are heard in every quarter of the Lord's universe.

Man has a history of his own, and in one way, at least, this history had a very humble beginning. There was a single pair, with undeveloped capacities and untried powers. With this double unit root started a growth, complex and grand in its unfolding, the limits of which have gradually widened into a majestic economy. Hence came generations, families, communities and nations, in onward, perpetual flow. Along with these came society and its customs, laws, manners, institutions; its commercial, national and international relations. In the beginning there was but one command, but a single rule of action, since the circumstances only demanded such a simple code. Time brought an extension of the code, as it brought the historic growth of the race. And though this growth started from a personal unit, the scope of it was broader than that of all which had preceded it in the creation. It was physical manhood firmly bound to earth, but it was personal manhood nevertheless, bearing the likeness of its Maker. This likeness involved personal freedom joined with personal accountability. It meant purity and holiness of character, together with a blessed immortality. If it was sensuous, its greater and nobler powers and possibilities lay in the higher world of mind, of morality, of religion. Though rooted in the natural, it was in live fellowship also with the supernatural, and drew from that source the powers of its headship in the world. In its origin, in its progress, in its destiny, such a humanity is in itself an evangel compared with which all the glory of the mere physical dims as do the stars at the rising of the dawn.

But the possibilities of this high humanic position were particularly awful, because there might come a breaking away from the Godward relationship, and a coming down into the bondage and misery of sin. Of course, such an issue of this majestic problem would not be a joyous evangel of good. On the contrary, it would be a catastrophe that would carry confusion and ruin in its course. Still, in view of this terrible fate, there is

no reason for pessimistic gloom. Looking at history as a whole, there is such a marked upward tendency all through the ages, even in the midst of chaos and conflict, that one may reasonably suppose that the great Master-builder has in some way made provision for the possible emergency of a moral lapse. Personal freedom and accountability are God-like evangelistic powers of manhood, which could not be denied without a denial of manhood itself. And if, in the case of abuse of these powers and a consequent reign of evil, there comes in the power of redemption and helps a new-born humanity up to its higher destiny, it is fair to suppose that even the presence of evil will be made an occasion of greater good. The philosophy of history clearly points to the possibility of such an issue, and hence the fall and misery of man may enter into the glad song of victory over sin and death. That such may be the case can be no longer regarded as a matter of conjecture. It has long since become a matter of fact, which stands out as prominently in the history of the race as does the dark shadow of the presence of sin.

The historic growth of mankind, in its social, civil and moral relations, we call civilization; and a careful study of the principles of civilization will lead us to a fair idea of what may be called the evangelism of manhood. The race in its progress has moved in two distinct channels. One of these was purely humanic, being left to its own bent without specific Divine aid; the other ran its course under the control and support of a special providence. There can be nothing more interesting and more intensely instructive than the study of this great problem, as it presents itself in its twofold historic character. Let us see what the gospel of humanity was in its merely humanic capacity, and then let us see what it proved itself to be in its humanic-divine efficacy, for the life of the race. In this way we can learn to appreciate the radical difference between the two orders of civilization, and yet come to know that both are included in the sublime scheme of the world's redemption.

If we follow the stream of history as it runs through the era of classic antiquity, we meet with numerous productions of

masterly genius and intellectual power. In the province of art, of taste and of law, classic paganism has done a work which will stand as a perpetual monument of intellectual force, and as a potent agency in the advancing culture of the race. Greece and Rome have fairly demonstrated what human nature can do, simply by the use of its own unaided powers. Still it is painfully evident that, in spite of their lofty æsthetics, their masterly artistic skill and profound metaphysical speculations, they did not know the secret of restoring the shivered affections of human kind, and could do nothing for the moral and social progress of the race.

To the mind of this ancient historic epoch, individual conscience and liberty, apart from the rigid control of the public will, had no significance. It knew no Supreme Moral Ruler, and no separate personal accountability. Religion it regarded as a mere perfunctory matter, which the state could manage to suit its secular ends. And of course an absolute dogmatism like this would naturally insist on merging individual consciousness into that of the public, and on making personal religion a parcel simply of the community or the commonwealth. Public usage was the law which all had to obey and honor, without the right of protest or appeal. Whoever undertook to contradict this legal standard, or to reflect in the least on its infallible judgment, was soon made to feel that he had offended absolute arbitrary power. Socrates died a martyr. He was the most enlightened and most spiritual man of the classic era. While he labored, however, to inspire his countrymen with the sense of personal accountability, he condemned as frivolous and overly nice those who claimed the right of deviating from the forms of worship prescribed by the state. Hence to him even public law was the only standard of orthodoxy, and by that fact we may judge what was the general ideal of public generosity in those days of classic civilization. Anaxagoras simply ventured to assert that the sun and the moon were not gods, but red-hot masses of matter. For that offence he was arraigned on the charge of impiety, and although he had no less a defender than

Pericles, he found it necessary to consult his safety by fleeing from Athens. Aristotle fled from the same city to escape a trial for his irreligious opinions. And so the story runs all along, involving, here and there, every daring spirit, be it philosopher or lover of the muse, if he but hinted at the presence of error. It is not surprising that a popular genius thus trained and governed, and forever on the alert to crush out individual freedom in the bosom of its religious life, waged a relentless warfare of destruction and death against the Apostles of a better faith.

Along with this want of the sense of religious freedom went absence of the notion of civil liberty. Both kinds of freedom spring from the same source. When the moral and religious nature of man is not understood, the doctrine of civil rights is at sea. When civil governments are not held in check by the behests of Supreme divine authority, at whose tribunal both rulers and people are held responsible for their deeds, the ideal of personal rights must rest on very precarious foundations. Classic heathendom, in this particular, stands on a precise level with Oriental despotisms. Progress in social growth and in the true humanities of political economy was as foreign to the history of Greece and Rome, in their palmyest days, as it was to the benighted hordes of the barbarous world beyond. Such progress is only possible where the individual is properly understood and regarded. There were republics in ancient times, and this seems to indicate a genuine sense of the principle of personal freedom; but this republicanism apparently knew just as little of the proper equality of men and their inalienable rights as did the founders of Oriental castes. The most outspoken and able champions of republican liberty preached the dogmas of slavery, as a necessary and natural arrangement. They acted, just as all heathendom besides, on the presumption of the inferiority of the female sex. Civil law was indeed the guardian of the sanctity of marriage, but the wife was by no means the equal of the husband. The purity of the nuptial bed was guaranteed with penalties of the severest kind, but

only the wife was liable to suffer these. The purity and legitimacy of lineage was of much greater concern than the purity of conjugal morals. Wives had legal respect, but social seclusion, ignorance and neglect. Whatever devotion was lavished on the weaker sex was given to courtezans, who seem to have had the charms of social refinement pretty nearly all to themselves. And when the greatest minds of the period could not rise to a better conception of republican equality than this, the secrets of civil liberty are sought for in vain in the bosom of ancient civilization. This universally treated man as made for government. It did not come to that higher wisdom which treats government as made for man. As long as a flourishing commonwealth is the goal of ambition and the idol of patriotism, it must be the chief end of man to aid in securing national greatness and independence. Republican liberty, in these classic days of yore, worshiped at the shrines of this false god, and hence her tragic failure.

It is but natural for a civilization, guided by such notions of the body politic, to care nothing for the condition of the lower classes. To it it is sufficient that the gilded mountain-tops of society throw out their splendor on the servile masses, as these lie in degrading darkness in the vales below. Hence an absence of all public measures of reform and relief. No asylum for the poor, the insane, the deaf, dumb or blind, is ever suggested. Schools for the people, to bring them to the blessings of a common education, are not the outgrowth of this kind of political economy. As long as it rules, the ignorant will not be enlightened, or the vicious reclaimed. And classic paganism never charged itself with affording relief of this kind. It was cold as a marble statue, though it glittered as a monument of brass. Patriotism was boundless, while public benevolence could nowhere be found. Multitudes were ready to die for the glory of their country, while not one seemed to have the remotest conception of the glory of living for the moral and spiritual benefit of the race. Such a civilization will not fail, in spite of its artistic splendor, to be both frivolous and cruel.

No high value will be set on human life, where the immortality of the soul is not received as an undoubted fact in the popular mind. If there is no clear perception of the supernatural origin of man, and of the destiny to which he is tending, his existence can answer no high purpose, and must sink down to the level of a mere instrument. Genius, learning, and even virtue, amount to but little, if the grave is to swallow them as it does the lifeless corpse. In the bosom of such a state of the popular mind passion may seize the reins without let or hindrance, and turn the world into a charnel-house of selfish caprice, for the purposes of present gratification. And if philosophy in its loftiest grades comes down readily to such a disgraceful standard, the ignorant multitudes will, of course, resort to coarser measures for the same selfish and degrading ends.

The national festivals of the Greeks and the Romans afford us a fair insight to the real animus of their order of civilization. At these public gatherings the entire life of a nation was compressed into a narrow compass. Public thought and feeling were brought to express themselves in a tangible form. The Olympic games were in force for more than a thousand years, and they had a strong hold on the popular mind throughout this long period. Everywhere they enkindled an intense enthusiasm, and there was not a quarter of the globe in or outside of the national boundaries, where Grecian feet had wandered or a Greek colony had been planted, from which the people did not come to the great festivals. There were laurels in store for every victor, and to the popular mind of the period life could bring no higher honors. The mightiest monarchs entered the lists, and they courted the lustre of the olive-wreath more than that of their crowns. The four days of these festivals were spent in banqueting, offering sacrifices, making public processions; in music, dancing, and literary entertainments. The centre of attraction was, however, always the trial of strength and skill, in boxing, leaping, running, throwing quoits, wrestling, horse and chariot racing. In all this there was hardly any high moral aim, calculated to elevate the tone of social life. Still

they did not present the dark aspects of pagan culture at Olympia as they did at Rome. She had her games, her circus and her amphitheatre. Into these the masses of her people, high and low, noble and base-born, gathered to witness the spectacles of the gladiators. The passion for these brutal contests raged like a consuming fire. The Coliseum completed, it was dedicated by the slaughter of nine thousand wild beasts. Every quarter of the world that could be reached was ransacked to furnish victims for those Roman gala-days. Antoninus Pius collected, at an enormous expense, animals of the rarest beauty and extraordinary size for the purpose of placing them upon the stage for indiscriminate universal slaughter. All this is, however, simply a trifle when we compare it with the gladiatorial combats, for which Rome was so celebrated. These were not only a popular holiday amusement, but they graced the funeral rites of the wealthy and distinguished dead. The victims for those barbarous butcheries were kept in constant training, and often, as they fought, the arena literally run with blood. Sages and monarchs, noble matrons and maidens just blooming into womanhood, together gloated their eyes at this barbaric butchery, and helped by their signs of approval to make the ghastly scenes still more brutal. Verily, if these be the tender mercies of classic heathenism, there must be something radically wrong in the make-up of its principles, and what that wrong is we have already suggested.

A historic picture like this, drawn not by any means as fully as the facts would warrant, does not seem to carry with it an evangel of good news to the race of mankind. On the contrary, it looks far more like a display of diabolical ingenuity, inspired only by hellish caprice. But to pass such a sweeping judgment of condemnation on so vast and important a flow of the world's history would not only be flagrantly unjust, but it would be superficial in the extreme. The ancient Greeks and Romans have done the work of first-class nationalities. They have made an exhibition of intellectual powers which has never been surpassed, and in some respects never equalled. And the

work which they accomplished was historical. It was of broad significance in the world-comprehensive movements of future history, and in the course of time it helped immensely in the cultivation of liberal ideas. Had classic civilization been left to run on two thousand years longer on its own ethical level, without an infusion of the principles of a sound morality and religion, it would have come down to our own day under the full power of its ancient sensual and barbaric deformities. Taken by itself, in its own native strength and scope simply, it would have proved an utter failure as a world-redeeming power. But it is quite another matter when its better element, its really historical productions, are taken up in the process of time and are turned to good account in the growth of a better civilization. The physical world carries within it the power of evil, and yet the folly of giving it over on this account to the unrestricted, capricious supremacy of the powers of darkness, has long since been abandoned. The human race has made progress in various ways and degrees, but this progress was made under difficulty. It could be but partial in all its movements, and though it has now reached a high level and is reaping largely the fruits of moral and religious perfection, it is yet in the conflict with evil, and is still struggling for a more complete mastery. Hence it aims at subduing the whole world by the use of moral and intellectual forces. Nature is to be reclaimed, it must be lifted into the light and power of supernatural truth in order that it may come to its proper destiny in the full and normal flow of its own generous resources. Modern civilization is inspired by this broad aim. It pays no less attention to material improvements and to physical science than it does to liberal intellectual enterprises and to the universal promulgation of Christian ideas, manners and institutions. In this cosmopolitan aim of moral and benevolent supremacy lies the wealth and irresistible power of modern life, and the promise of its universal success.

The difference between ancient and modern civilization is being pretty well understood. Time was when many in Christendom gave the preference to antiquity; that was, however,

when the history of Christianity had not yet been carefully studied in its relation to the progress of ideas. As matters now stand, no one can laud the moral, social, political and religious mannerisms of the ancients, as over against the economic history of the Christian era and of modern times, without stultifying himself as an ignoramus or as a willful falsifier of facts. At this day men generally know that there is a radical difference between the ancient and modern order of life, and that the modern is infinitely more perfect, rich and beneficent than the ancient. How this difference was brought about, or to what causes and influences it must be ascribed, is a question on which not all can agree, at least as yet.

But time and a better knowledge of the philosophy of history will settle this question also, as it has settled many issues before. It is evident that the prevailing mannerism of our age is the historical product of a distinct order of ideas. Where and when this distinct order of ideas came in, and how it was continued and developed in the life of society, and how it was carried from nationality to nationality, and from country to country, is a fact familiar to scholars and to every Christian community. This order is not humanic, as was that of the pagan world. Its ideal tenets and standards of right, have come in as a specific gift to fallen man by the gracious munificence of Heaven. We speak here not of oracles, or spiritualistic seances, such as a fallen world can produce on its own level. The supernaturalism of the Christian economy is the actual coming down of God in history, so as to reveal in a specific way, His secret counsel on behalf of mankind. And if the work of redemption, as it is accomplished in the stream of time, is supernatural or divine in its origin and character, it is still human also and adapts itself to the wants and capacities of men. Hence we may say that the divine-human power of the Gospel of Jesus Christ, as promulgated by the Church and enforced in life, is the one specific agency which has created the difference between ancient and modern society.

It is true, some allowance must be made for the lapse of time

and the change of circumstances. We who live now have the advantage of the experience of previous ages, but this does not necessarily bring us ideas of a higher order. Classic antiquity had a continuous existence and growth of many centuries, and yet it would require more than the intellectual skill of ancient and modern masters combined to show that they made any progress in the purity of social, moral and religious ideas. And then it must not be forgotten that the beginning of the order of divine revelation dates back in history even farther than the dawn of the classic era. The Mosaic economy took its rise before either Greece or Rome had a name, and yet it is a grand exhibition of those cardinal ideas concerning God and man, concerning religion, morality and beneficence, which have only come to fuller view and power in the era of the Gospel.

Moses and the prophets were not endowed with greater intellectual powers than the heathen sages, and yet the ideas which they advanced and the civilization which they aided in creating, show a superiority of sense and of principle which cannot be the result of mere humanic forces. The ancient Hebrews had the knowledge of the unity of God, and of His universal fatherhood, in reference to which all heathendom was in profound ignorance. They also had a conception of the brotherhood of men, inaugurated public charity, and proclaimed the Messianic news of universal redemption, while heathen masters labored to immortalize their imaginary deities and philosophers, and statesmen insisted upon necessary and normal human inequalities, and took measures to maintain them by public usage and by legal enactment. Is all this the result simply of adifference of judgment, of intellectual foresight and generosity? If so, then the Hebrews are after all entitled to a vast deal more honor, on the ground of intellectual greatness than they ever demanded for themselves, or than the world has ever dreamed of bestowing upon them. They rest their claims on the ground of direct and specific divine guidance, and it is not at all likely that that foundation of their faith will ever be removed.

In the first part of the third century Origen defended the

Christians against the charge of hostility to the Roman Empire, which charge was based on their reluctance to serve in the army. He said that, as a host lifting up their hands in prayer to Almighty God, they could do no more for the good of the country than by fighting its battles in the field.

Who can say the great church father was not right in his conception of the efficacy of prayer? Less than one hundred years later the Empire itself was dedicated to Christianity, and from that day to this the Divine Evangel of Jesus Christ has been the dominating force in European civilization.

The Roman Commonwealth was first split in two and finally fell into pieces. But the Church stood, secure and strong in her spiritual power. Her continuance in the midst of political change and revolution, is the one great central fact of modern history. She is the one unbroken thread, and the only one, that runs through the last nineteen centuries. She is the only organic solidarity upon the earth that binds mankind in a world-wide and indissoluble league.

The credentials of Christianity are not so much in the miracles wrought by Christ and the Apostles as the history of the last eighteen hundred years. Skepticism may impeach the former, but it cannot impair the validity of the latter. The convincing evidences of this world-conquering faith are found in its fruits. These show, with the inexorable cogency that belongs to the logic of events, the verity of its claims as a power higher than that of mere human origin. It has transformed society. It has wrought out a civilization, for the peculiarities of which no theory of the development of mere political and social forces can satisfactorily account.

In all that relates to the æsthetic and purely intellectual elements of culture, the Athenians were two thousand years ago on as high a plane as we are now. But if what is distinctively Christian would be taken out of the world, it would be seen that society had rather gone backward than progressed since the downfall of classic antiquity. Now, however, we read the potency of the Christian faith in the life of nations, as well

as in that of the individual. Its keynote is the imperial dignity of every individual soul and its priceless value. In this lies its vital force, and by it it is emphatically made the religion of humanity.

Looking back upon what has been accomplished by this grand, but simple creed, we behold the successful militancy of an idea rather than the conquest of material forces. And that the faith of the Cross has fought its battles with spiritual instead of carnal weapons, demonstrates one of two things. Its victories must be due either to the influence of superstition over men's minds, or to the intervention of supernatural power in its behalf.

No other known religion, existing or extinct, has less of the professedly occult element, and hence the advance of Christianity must be ascribed to some other cause than superstition. And as there is nothing in it which should have invested it with the extraordinary authority it has asserted, unless its prevalence be referred to something higher than a natural development, why should we not readily attribute its success to a divine origin and power? It is this evangel of the supernatural that illustrates its soteriological power, both as an historic force and as a principle of personal conduct. Christian men and women everywhere upon the earth are its vouchers no less than great Christian commonwealths, and the civilization of the age, from its base to its apex, bears the marks of its divine touch. In Christ, God and man are made one for the purposes of redemption and new creation, and Christianity in history is the accomplishment of these purposes in the life of the individual and the race. Such is the gospel of the supernatural as harmonized with the gospel of nature in the progress of mankind. This conjunction of heaven and earth, of nature and grace, of divine and human energies, explains the reason why the civilization of our era has grown to be such an overshadowing all-inspiring world power, and why modern Christendom holds in its hands the destinies of the race. As nature was rounded in the organic conjunction of all its kingdoms and

in its union with the supernatural world through the medium of mind; so the gospel of nature and of grace, in historic unity, inspires material improvements, quickens and liberalizes intellectual movements, elevates the tone of morals, engenders social good-will and beneficence, and thus carries humanity steadily onward and upward to the goal set for it by the beneficent Creator.

Christianity is an institution. Although it is a spiritual power and advances by the force of ideas, it is an organized power and has its official functions. In its organized capacity it stands separate from the civil or the secular, and yet is conjoined with it through the influence of its genius and culture. It is in the world and has become an organic part of its life, but it is not of the world as a mere product of its secular energies. We may not say that in its broadest sense it is the Church, if we mean by that simply an ecclesiastical organization; yet we may say that the Church, as an organization, has all along been the medium through which it has made itself felt in the world. And, judging from the nature of things, as well as relying on the divine promise, we may confidently look for the perpetual continuance of this relationship between the two powers.

The notion which has taken hold of some modern thinkers, that the Church will ultimately be absorbed in the Christian State will as little be realized, as that Agnostic skepticism will succeed in persuading the multitudes not to pretend to know the eternal verities of nature and the supernatural. The Church may not be grace-bearing in every sense the world has ascribed to her claims, or that Churchmen have infused into her dogmas; but that a wonderful influence for good has gone out from her in the progress of human events, no one can deny. Had it not been for her light, the world would have remained in darkness; and if she had not brought life and immortality through the Gospel, there would have been no resurrection from the deep sepulchral gloom of pagan stagnation.

And what has been a historical necessity in the past, will

likely continue to be such forever. The Church is needed now, as much as it ever was. It is true, there has come immense progress in self-reliant individualism, and this has come through the growth of the very life the Church has inspired; wherefore the mere formal authority of ecclesiastical power is no longer of the same account it was in earlier days. But if the organized ecclesiastical forces of the faith have grown less formal and more spiritual in the dispensation of the manifold grace of God, this has rather given them a long lease of life than sounded to them the first notes of their decay.

The distinctive life of the Christian economy comes from heaven, and it does not run in the ordinary channels of nature. It runs, however, in humanic historic order, and thus comes down to the level of human wants; and there will hardly be a time, therefore, when the life of mankind will be so spiritualized that it will no longer need the gracious aid of the prophetic, priestly and kingly functions of the church catholic. As it was, and is now, so shall it ever be, that "the Holy Ghost works faith by the preaching of the Gospel, and confirms it by the use of the Sacraments."

Let no one get frightened at the apparent confusion of modern ideas, and at the hostility of science to the claims of the Christian faith. This is only the mysterious prelude to future economic harmony and peace. What is true and good in the progress of science will be recognized and heartily welcomed by the Church, and the world will see more and more the beneficence and glory of evangelical ecclesiastical influence and power, and hence there will be in the end, as was in the beginning, a grand organic conjunction of the gospel of earth and of Heaven, in the triumphal song of the world redeemed.

ART. VI.—THE DETERMINING PRINCIPLE OF A TRUE SYSTEM OF PHILOSOPHY.

J. S. HARTZEL, A.M.

WE live in an age pre-eminently skeptic and infidel. Doubt and unbelief of every complexion, are running wildly at large, seeking to entammel science and reason—to rob the one of its inheritance, the other of its sphere and freedom. Standing upon the verge of what we have reason to believe the final, but most desperate struggle of so-called science with revelation and faith, it is worth our while to consider the responsibilities involved in the conflict; for, though we may not presume to present arguments against this arch-enemy of our Christian religion, we may thereby strengthen our faith in the Catholic creeds, and fortify ourselves in our adherence to the time-honored dogmas of the Christian church.

To deny an apparent conflict between religion and science, is to deny the attitude of men of culture and influence towards the Bible and its accepted doctrines. This no man would attempt. But to assert there is such a conflict in fact, is to assert that which has never yet been proved. The one class of men, taking our standpoint, view the whole subject from below upward, and so cannot fail to find contradictions; the other, from a very different standpoint, view the question from above downward, and as a consequence find harmony and order. To the one religion and science, Bible and Nature are at dagger's ends; to the other they are different leaves of the same book, relating the same story. What is sweet melody to the one, is "unto the Jews a stumbling-block, and unto the Greeks foolishness."

The weapons of this warfare,—what are they? Whether we

call them speculation, or dialectics, or metaphysics or philosophy; and define them with Leibnitz as "the science of sufficient reasons," or with Des Cartes as "the science of things deduced from first principles," or with Kant as "the science of the relation of all knowledge to the necessary ends of human reason," or with Hegel as "the science of the self-comprehending reason," or as "the science of principles," or "the science of being"—whatever we call them, and however we define them, "they are an outgrowth from, and a historical advance upon, the conceptions of mental development in general, and that of scientific culture in particular."

The ground ideas and first principles of philosophy lie at the foundation of all our knowledge, direct our research in all departments of thought, and influence and control all our conclusions. If the premises be wrong, the conclusions must be false; and systems of thought resting on wrong premises and false conclusions, enforced on the minds of the people through the medium of the press or the school-room, or forming the basis of governmental systems—as the theory of Hobbes, or furnishing the standpoint from which theological problems are to be solved, such systems must be harbingers of results ruinous to both religion and politics.

Such false philosophical bases are met with in the field of science, in philosophy, and in religion or theology. Every false position in these three departments cannot be discussed in an article like this. We can only take up the most prominent in each; and these are of such dimensions as not to be wholly confined to any one of these departments. Though belonging to one on account of circumstances and surroundings, they, by their general principles, enter the limits of the other; so that what we would regard as a scientific theory, may also deeply touch a position in philosophy or in theology.

In the department of science we meet with many diverging schools, yet all centering in one of two great systems—Christianity or Atheism. Prominent among the latter class is the school of Darwin, with its right wing, left wing and center, and

all its phases and divergent features, championed by Darwin, Huxley, Herbert Spencer, Tyndall, Hæckel and a host of satellites. This school of *modern science, liberal culture and advanced ideas* has established a new religion, and calls it "the religion of nature." Like Christianity, they make most strenuous protests against idolatry, but call the God of the Christian "the greatest idol of them all." "God," they say, "is but an hypothesis which religious men have mistaken for a demonstrated reality." They deny a personal will as the cause or creator of the universe. They claim that a benevolent Father in Heaven is "one of those plausibilities which passed muster before scientific method was understood;" and "modern science rejects this hypothesis as unproved." According to the theory of these schools "the very notion of God is removed altogether from the domain of practical life." They deny the possibility of miracles, considering the order of Nature invariable. The scientist realizes infinity and eternity in "actual facts and definite computations." He looks for *scientific* proof of the after-life. This school of modern science launches finally into materialism, or Pantheism, or atheism in its worst form. In seeking a cause for the universe, they confound God with Nature, the Producer and the product, and ascribe to Nature self-existence; thus holding all of Pantheism that the most obstinate and determined heretic may wish.

The Biblical theory of creation, the one held by that class of scholars and scientists who see no conflict between science and religion, postulates the existence of a personal cause, eternal, omnipotent, omniscient, the creator of all things and beings, visible and invisible. The theory advanced by the other school makes the universe to have come to its present order by an *evolution* from itself, in itself, and by itself. There existed in the beginning nothing but independent physical and chemical forces which owed their origin only to themselves. By mere accident these independent forces brought into existence another force called vital force. This again produced protoplasm and confined it in a cell. This primitive cell by different kinds of

duplication and multiplication, produced different species of vegetative and animal life, until, by one grand effort, man was evolved.

The Biblical theory of creation has a personal creator, the rampant scientific theories have none—merely accident. The one has a spiritual world, the other disbelieves everything that cannot be proved by scientific tests and experiments, and hence denies the existence of spirit and a spirit world. The one has an immortality; the other knows no hereafter. The one allows man a spiritual soul and a spiritual spirit; the other allows neither. The theories of the latter deal only with matter; and with them matter is not only matter, but matter is life, is mind, is soul, is spirit, is wisdom, is love, is God, is all, and all is matter.

The one has the truths of science and revelation, the force of logical syllogism stamped upon its brow; the other are absolute diabolical falsehoods. Closing the works of these infidels, the man of conscience, still bent on scientific pursuits, finds relief and comfort in the utterances of the school of Agassiz, the Christian scientist. Because of the boldness and baseness of this theory of evolution, no wonder one of its friends has admitted the following:

“There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact. And inasmuch as it is still in its hypothetic stage, the ban of exclusion ought to fall upon the theory of evolution. I agree with Virchow that the proofs of it are still wanting, that the failures have been lamentable, that the doctrine is utterly discredited.” (Prof. Tyndall, in *Fortnightly Review*.)

Coming now to philosophy, we find systems the very counterpart of the above-named school of modern science. We shall consider only the school of philosophy fathered by Herbert Spencer, or rather, perhaps, the particular bias given philosophy by the teachings of Spencer. In many particulars a criticism on this school of thought is also a criticism on some of the positions held by John Stuart Mill and his followers, for they fall under the same chapter in the history of philosophy,

namely, the Revised Associational Psychology and Philosophy. And indeed, the same teachers who, as scientists, fall under the preceding review,—Darwin, Huxley, Spencer, etc., do now, as philosophers, become the subjects of the following remarks. To the same chapter belong such men as Alexander Bain, George Henry Lewis, George Grote, the illustrious historian, and the earlier and less pronounced associationists. We shall, however, keep in mind mainly the conclusions of Spencer and his associates.

The system which these men advocate starts from, and is characterized by, the doctrine of evolution. Very many of their conclusions have indirectly resulted from the doctrine that all organic development is a change from homogeneity to heterogeneity. According to their system "revealed religion is impossible, because, under the law of evolution and development, there must be endless change and variation in the conception of men which their unformulating consciousness requires them to believe, but which the formulating consciousness of each generation must formulate differently."

They hold that "matter and mind are the same," thus becoming believers in gross materialism; and teach also that "matter and mind are simply bundles or series of phenomena, and nothing besides."

There are numerous causal agents at work in the universe, all more or less known and more or less knowable, culminating in one universal causal agent who is not to be known at all. This infinite Unknowable holds a position relatively co-ordinate or corresponding with the Christian's God, though he is hampered and controlled by the inflexible laws of Nature, and indeed is nothing more than Nature. All things have been developed from something lower to something higher, and are perpetuated, by what is called "the persistence of force," which is nothing more than the activity of the Unknowable, who is still steadily pursuing the plan of evolution; so that this school hopes, as the creed of the Darwinist teaches, man will ultimately be changed to some higher order of existence not

yet discovered by *modern science*. These learned philosophers and scientists conceive of evolution as a universal process, and as having given rise to all organized life, and conclude that it must become the basis of any system of philosophy which represents and conforms to the general method of nature.

Our strictures on the theories of science so-called, will apply also to these false positions in philosophy. The two are the same in principle and effect. No personal God, no revelation, no miracles, no creation, no spiritual economy, no distinction between matter and mind, between nature and nature's God—the cause and the effect. A French *savant* once endeavored to prove that life could have been communicated here on earth without the intervention of a God. He ordered his servant to bring him a live coal on a brazier. Seizing it firmly with a pair of tongs, he walked up to the candelabra and lit a candle. "Here, you may remove the coal," he exclaimed. "This fire which pervades the universe, typifies the soul of the first man. I have sufficient fire now to propagate life." So saying, he lit a second and third candle from the first, and he held them up, triumphantly.

"Hold on," interposed some one who had been watching him intently, "*who lighted the coal?*"

True, the *lighting of the coal* is left entirely unexplained in the theories of these men; nor do they make room for the servant and the tongs and the *savant* himself, all of which were necessary for the illustration; and the *coal* itself which held the original *fire* and transmitted it to the candles is to them, though instructed in ways that are dark and mysterious, the most unfathomable mystery of all. To make such a theory the basis of a system of philosophy is, in our humble opinion, a very unphilosophical, a most insane step.

In the sphere of religion or theology, we will notice rationalism and free-thought. Rationalism finds one of its ablest exponents in the late Richard Rothe, the speculative theologian, whose mind, as his life, was so complex and various, who was both a pietist and a rationalist—the critical faculty predomi-

nating at one time, the faith faculty at another. He is difficult to comprehend on account of his many-sided utterances, and so it is difficult to do him justice. His system of "Ethick" has many defects which reveal the unsettled and unorthodox character of his theological views in the latter part of his nevertheless useful life. The Church and her theology were a failure. The antiquated methods and obsolete arguments of her dogmatic system must merge in the scientific, and the Church become absorbed in the State. His view in this regard differs little from ultramontaniam. The State is the hope of society. "Christianity has entirely lost its original form, and become confounded in the Church, so it is to regenerate itself in a new and secular form as the State." The Church has been the death and the State will be the resurrection, of Christianity. "Als das Christenthum in der Kirche vollig von seinem eigenthumlichen Wesen entartet war; war es gleichzeitig durch sie in der weltlichen Späre in seiner eigenthumlichen Art zur Auferstehung gekommen."

The Tübingen school is noted for extreme rationalism, and it is through it that much of the German theology is heterodox. The earlier and greater lights (for it cannot now command that vast learning and genius of former years), for a time carried all the thinking as well as the unthinking, with them to their conclusions. One after another of the articles of the Christian faith were by them first undermined, then denied. Inspiration, the miracles of the Old Testament, and then of the New, prophecy and at last even the sacred person of the Head of the Church Himself—all these, and whatever else is sacred to the Christian were dissolved and swept away. No transcendent relation of God to the universe; no room for the supernatural—because the distinction between the natural and the supernatural has been effaced, nothing but a cold, dark, bitter form of pantheism. Even Rothe shared to some extent these conclusions.

Much like this, but still more sweeping and wicked, are the doctrines of the "Free-thinkers." This school teaches that "the soul is material, Christianity a cheat, Scripture a false-

hood, hell a fable, heaven a dream, our life without Providence and our death without hope."

Cold and cheerless, sorrowful and deeply afflictive as this doctrine is, we are driven to ask the questions which this school has no means of answering: Whence, and why are we?—and are compelled to resign ourselves to fate with the (free-) thought that life is a blank, is not worth living. "Infidelity knows no intelligent or conscious God but man; it admits no incarnation but the eternal carnation of the universal spirit of the human race; the personality of men ceases with their existence; they are but momentary manifestations of the infinite and unending; there is neither sin nor holiness, neither heaven nor hell."

This is a brief review of some of the important systems of thought which, from major premises to conclusions, are false and pernicious, doing injury not only to man's position in nature, and to his mind and mental faculties, but to objective truth also, and to the State and the Church and our holy religion. From this it will be seen that speculations, on whatever subject they may be, and the inculcation of these from the professorial chair or the rostrum, are fraught with the most weighty responsibilities; and especially so since the lines between orthodoxy and heresy are not always distinct or readily perceived. To keep aloof from these evil tendencies is itself a difficult problem. One false step in the sphere of psychology will lead to a denial of the existence of a soul, and know of nothing but matter; in the sphere of politics it furnishes the various pernicious theories of socialism, communism and nihilism; in the sphere of religion it will be happy if it stops with the denial of Christianity, and does not flow into a complete negation of all deity, and all theology; one slight turn from the straight path of truth will lead to German rationalism, another to French infidelity, another to English deism, another to Anglo-German materialism, etc.

The world must and will have some system of philosophy. We are born with the faculties of thinking, and necessarily also with the power of employing these faculties. We think, generalize, systematize, philosophize, because to do so is the inmost

longing of the reason, because it is the natural tendency of the mind to know the truth and because the mind is excited to activity by wonder and curiosity. How shall our philosophers, then, because they give their mental powers that degree of activity which they desire, avoid these breakers and shoals upon which have perished many minds which, when they first entered the labyrinth of speculation, gave much promise of usefulness?

All speculation must be begun, carried on and completed in the light of revelation. The Christian faith must penetrate every thought that finds expression. To tear loose from the anchor of the Christian faith, is, to drift into one or the other of the many quicksands, and finally to crumble into a complete wreck, when hopeless despair is even a comfort.

In all departments of thought and always, an unstable faith will eke out some form or other of speculation unfriendly to Christianity; and for him whose system is not based on, or at least does not in some form acknowledge the Christian faith, "it were better had he never been born."

A true system of philosophy must proceed on a true conception of God as conditional to a legitimate conception of a whole, or a part of the universe. The reason must have a right apprehension of God, before it can have a true conception of itself or of the outer world. If its knowledge of God is faulty, it cannot know itself rightly, nor the outer world, and necessarily a false system of philosophy is the result. God is the beginning, middle and ending of all things objective and subjective, the Alpha and Omega; and Christ, who is the revelation of God, must not only be the motive or determining principle, but the exponent of every true system of thought. As God, Christ reveals the Creator, the reciprocal relation of spirit and matter; as man, He reveals the perfect man, in body, soul and spirit, as originally pure and holy, and in possession of truth, and as latterly defiled and sinful, and ignorant of the truth, yet in all respects redeemable and capable of attaining infinite truth a second time. To acknowledge this relative position of God and Christ, is but to give assent to the first principle of legitimate meta-

physical search after truth. Philosophy, like theology, must be *Christological* and *Christo-centric*.

Christ says: I am the TRUTH, (John xiv. 6). The truth which He is conditions and comprehends all other forms of truth. The truth which He is, is not abstract or propositional; not shadowy or hypothetical; not thesis or antithesis; not vague or relative. The truth which He is, is *categorical*, it admits of no conditions or exceptions, and is absolute and positive; it is *substantive* and *essential*, because He is substance and essence. As in His Person the infinite and finite, divine and human are harmonious, so in Him infinite and finite truth are harmoniously one.

"Ye shall know the truth, and the truth shall make you free," (John viii. 32). Knowledge of this "truth as it is in Jesus," this first principle of metaphysical inquiry, this determining principle of true philosophy, will free us. It will free us intellectually no less than spiritually; from ignorance and error, and slavery of the reason, as well as from sin, and guilt, and bondage to Satan. It sets man free—man in the totality of his being—body, soul and spirit—sensibility, intellect and will—for all time and for eternity.

This truth which Christ is, is found objectively in the law: "Thy law is the truth," "all thy commandments are truth," (Ps. cxix. 142, 151).—not in the Decalogue, in ecclesiastical or canon law only, but in natural law, in the moral law, and in righteous civil law. The powers that be are of God, and when they are "constrained by His wisdom and restrained by His justice," the moral, civil and ecclesiastical codes harmonize, and both are grounded in the absolute truth which is revealed in Christ and which is Christ. "The truth of the Lord endureth forever," (Ps. cxvii. 2).

Starting from this first principle—the correct conception of God as revealed in Christ, guided by this important and necessary truth, our inquiry will proceed from above downward, the Spirit will illumine all our paths, our knowledge of self and of the outer world will be most clear and perfect, and all the dan-

gers to which false doctrines (which are themselves dangerous,) are exposed will be escaped.

A true idea of God, the ultimate ground of the reason and the universe, as the first principle, the point of observation, and the determining idea, will make possible a true system of philosophy. A true idea of God is reached only as we gain a correct conception of Christ. Christ has revealed Him; all that we know, or ever can know, with our finite powers, of God, is revealed in Christ. Therefore, faith in God, in Christ, and in His revelation should precede, and knowledge of Him should determine our system of metaphysics.

ALLENTOWN, PA., July*27, 1881.

ART. VII.—LIFE; DISCIPLINE; DEATH; DESTINY.

BY REV. ALLEN TRAVER, ROCHESTER, N. Y.

IV. WHAT IS LIFE?

MERE material existence is not life. Physical entities were created; or have always existed; or are the result of fate or chance, and they are distinct from life in their very nature. Again, life as we conceive, is not organization, or forms of order existing in and throughout the vast universe. But organisms are intended and prepared as abodes for the manifestation of the life of active beings. They are wonderful structures intended for the indwelling of this mysterious active entity; whether of a vegetable, animal, or rational nature. Most materialistic philosophers are disposed to confound these two ideas or forms of being; and while we would call one existence, and the other a being which becomes something more than it is by a law of its nature, they regard them virtually the same. But we dare not affirm that there is no distinction between a dead body and a living one; between a dead man and a living man engaged in the pursuits of active life; in creating new combinations, and in originating higher forms in art, mechanism,

or poetry and philosophy, or in developing grand religious ideas and thoughts, and thus producing new and fresh emotions in the heart, and moving other souls to nobler achievements.

Organism is subservient to life, and is the medium through and by which it is manifested. It is the container of life in some mysterious union with itself, quite unknown to the wise or the otherwise, but does not constitute it; while life as long as it remains in an organism, holds it in compact form and shape. It requires a bold man to affirm *ex-animo*, what life is. But we can safely declare what it is not, and can distinguish it from any particular form, aggregation, or segregation of matter, whether organic or inorganic. And we can always judge as to the absence or presence of life. We do not beg the question when we affirm that organization is not life, especially in reference to a dead body; and in a live one we have discriminating principles indicating that life and organisms are as widely distinct in nature as life and death.

To know what life is, or is not, we must know the extent and entire compass of the subject in its elements as well as general import. The organism must be constructed ready for the force that acts on and through and propels all the parts. It must also be actually set in motion, so that it shall run on freely if the life is the organism. And it must continue to run on, after what spiritualists call force and life are withdrawn from it. Prof. Tyndall, after describing the production of snow crystals in "forms so exquisite that when first seen they never fail to excite rapture; as to beauty, putting the work of the lapidary to shame; and as to accuracy, rendering concrete the abstractions of the geometer," raises the question, "are these crystals matter?" and affirms that in his judgment they are. He affirms that a formative power has obviously come into play, which did not manifest itself in either the liquid or the vapor; and that it required only the proper condition of temperature to bring it into action; and that even Mr. Martineau would agree with him in ascribing the building power displayed in the crystal to the bits of water themselves. In reply I raise the

question in candor, and in the interests of scientific truth and valid philosophy, has he demonstrated that the real force in crystallization is potential in the particles of water; or that these particles of water themselves build the crystals? He has not proved conclusively, or beyond a reasonable doubt, that there is and can be no other force above and distinct from the two he suggests, which is the agent or force, in the formation of crystals. As his position is not established, his affirmation seems like scientific dogmatism. Crystals are formed; and they are formed of particles of matter, gaseous, fluid or solid; and these points are proven beyond a question; and that such particles of matter are moved by some power or force into beautiful and exquisite forms of crystals, is evident. But what that immediate force is, or how it impinges on the particles of matter, has not been settled by scientists. Has the hypothesis been refuted that the power has been extended to the matter and exists independently of the matter, though only apparent to us when operating upon matter? This may be to Prof. Tyndall a very unreasonable hypothesis, but if so it may be the more reasonably refuted; and when refuted it will have no other hypothesis but the one he adopts,—namely, that the power which operates in matter is a property of matter. For if the power has not its seat outside of matter, it must be within it. If it does not exist disjoined from matter, it may truly be called a property of matter. I suppose that he would not call bricks and mortar a potential house; yet if the power which operates upon matter exists independently of matter, the cases would seem to be analogous."

It seems to me to be a vagary of philosophy, a figment of the imagination, which regards one small and simple part of the creation as the author of the whole. We might with equal propriety assert that the star which we only know by its light, consists of mere rays, or that an anthem was the offspring of unconscious sound, as to ignore the distinct idea of life; or ignore the Deity because He is invisible except in His works. Scientists may take some one function in a living organism, some specific

element, and defining it, may say here is life, and while the affirmation is correct, it is not the life, but only one of its exponents. Action may be detected between the particles of matter of an organism, which is only the exercise of a function, and yet affirm that this is the life, and that in this the whole mystery is solved, and that this life is found as the accretion of similar substances, or the addition of life into life. This occurs in crystalization, which is confessedly a phenomena of inorganic matter, and that thus there is no fundamental difference between the properties of dead and of living substances. Nutrition is not the only characteristic of life, and this process whether in vegetables or in animals is not mere accretion, but assimilation. "It has been said, though the assertion is by no means fully proved, that assimilation is only a finer kind of chemistry, the constituent principles being brought together by their natural affinities. Even if this were true, if the stomach and the digestive apparatus were only a well-furnished chemical laboratory, fit for conducting the most delicate experiment, the great difficulty would still remain." The question is still unsolved, where is the chemist, which is the fundamental inquiry, and the materialist never has answered it, but remains silent. Bichat defines life "as a struggle between dead matter and living nature." M. De Beainville characterizes life "as the double interior motion, general and continuous of composition and decomposition." Comte says "that the idea of life supposes the mutual relation of two indispensable elements—one an organism, and a suitable environment. It is from the reciprocal action of these two elements that all the vital phenomenon proceed; not only the animal but the organic." Now it must be said in all fairness as we conceive, that these definitions do not rise to the dignity of the subject, and ignore all the high spiritual conceptions of man. They fail most signally as theories to meet the facts of the case, and hence we resort to some other explanation.

There is animal and vegetable life, and while we may not be able in all instances to draw the line of demarkation between

them, such a line evidently exists. There is also human, rational life, and yet we cannot draw the line closely between instinct and reason, as found in animals and man. These forms of life are each sustained by lower forms than themselves. In man there is the transformation in time, growth and experience, from infancy to childhood, youth, manhood and old age. Chemical, structural and functional peculiarities form the basis for the sub-divisions. The materialistic attempts to confound matter and mind, have generally been associated with one or two things, either lack of knowledge of those sciences which supply the basis for philosophical discrimination between entities that are unlike, but which act in harmonious relations, and a definition of them which is correct; or a class of isolated facts whose sole presence vitiates their alleged scientific findings, and casts the shadow of error over their operations.

Over all created existences and rising above them, stands man, the lord of earth. On his soul was written the exclusive prerogative, "subdue and have dominion." The Christian scientific idea of life includes a number of elements, as the following: 1st. A material organism which admits of a vital state and a spiritual occupant. 2d. It also admits the indwelling of intangible forces, sometimes called vital, and which course through its parts. 3d. A spiritual, moral and intellectual nature, dwelling in this body, producing the results which we behold in individual and personal life, assisted by external influences. Life may be the action, if not the entity flowing from this. The soul we deem the source of this life; the intangible forces are the most intimately related to it; while the body is the material basis or framework, through which the life and the soul achieve their grand results. Let no reader, however, conclude that this is a solution of the mystery of life, or even an attempted solution of the great questions with which philosophers have in all ages wearied themselves and perplexed others. Scientists do not know what life is; they are not agreed in opinions; they vary in their definitions. From the teachings of nature, and experience with the light derived from

the pages of revelation, we believe that the real life is the soul; but what that life is acting in conjunction with the human body, in plastic and ever-changing matter, what that principle is that exists as a centre when soul and body meet, and draws about it materials from all directions, yet having no limit in the use of materials, but causing atoms to form into line, and march and work to a definite design, science does not inform us. It is called life, or the life-principle, and does not seem to me to be an element, or entity, but the results of spirit working in an organism. It is beyond the sense of vision, though aided by a microscope. Chemical analysis and philosophical reasonings have not thus far comprehended, expounded or revealed it. Whether elemental or compound, it has not been satisfactorily declared. There is force in life. There is organism in which it works. There is unity in plan and purpose. There is order. There is continuity of parts. There is harmony of the parts. There is the relationship of each simple fact to the whole. And when we consider the moral adaptability to a conscious moral nature, and order working through the whole, we look for higher manifestation than mere life. There is resemblance in the orderly parts. There is compensation. There is the principle of illimitable possibilities and sympathies as wide as the universe, in this life principle, found in the body, or in the infinitesimal soul or spirit which drives the machinery of our sensible organism.

Nature's strongholds have been conquered, and all her parts are found most beneficent friends; and spirit is the victor. As it is the distinctive glory of the race to become a perfect living representation of God's ideal, we must infer that God created the soul, the life of lives, that is our human nature, the individual germ with all its elements, faculties, capacities—that sublime simplicity of finite spiritual and personal being; and in these personalities all faculties for action, all capacities for suffering, with amplitude of mental compass for spiritual wealth, and with moving humaness and divinity of affection and feeling and aspiration, with intellect, reason, conscience and will, with

all womanly longings, and all manly energies, and with wondrous skill for nice manipulations, both physical and intellectual, required in man, neither neglecting nor omitting aught in the myriad of anatomical or physiological ideas, combined with the spiritual, abating not even the capacity for the faintest sigh, or the feeblest whisper, or the slightest tremor, that every fibre in the soul's ample nature may perform its part in securing the realization of the ideal in the mind of God when He determined to create man, when He actually created him and launched him forth on the ocean of life and being, with his destiny committed to his own keeping—all these and more are found constituting elements, forces, forms, faculties, capacities and affections in our human life, as that life is lived by the soul here on the earth.

As to the question, what is Life? we are still involved in mystery and in darkness. Men may form definitions and answer as they think satisfactorily the interrogations of inquirers and pupils in the school of life. But there is a point beyond the longest measured line. There is a single fact, and that fact is a principle, a reality, but of its nature we are uncertain. As the great majority of thinkers in civilized countries, enlightened by revelation as a clue and guide, hold that the soul is a spiritual substance dwelling in the body, and that the body is adjusted with microscopic exactness to this soul; and that when unfavorable circumstances arise in this body, which we call disease, or some abnormal condition as a wound, then the soul beats a retreat from the body. Men have regarded life as the bond which unites soul and body. Hence it is a saying when a person is wounded or has a mortal disease, he loses his life. Therefore we call it a bond which unites the soul and the body; the mesosthesis. Now a bond uniting two things is a real existence, though of its nature, we are not informed. Life in another sense is connected with time and space, and is the period between birth and death. Further, it is what we explore, or discover, and work out; or what we gather into our nature, and what we live out during our earthly

existence. 2d. What is the object of this life? Every soul is the centre of the circle of life, gaining light and truth from the first moment that it moves. The circumference thereof is the unmeasurable spaces and movements of eternity. The successive movements of this life are endless, and life in a spiritual sense is what we become by spiritual transformations; what we gather of truth into the soul, and thus mature our immortal nature. The period between birth and death, designated as the span of life, is for the education of all the powers and functions of our nature. Spiritual life is what we grow into during the fleeting years of probation; what we become as we are fashioned by constant study, and by making a pattern of the ideal man, Christ Jesus. This life should be a preparation for eternity. It is to attain meetness for a blissful immortality. It is the attainment of holiness, conformity to the law and authority of God, assimilation to His moral perfections, as seen in Christ. Having become Godlike in disposition, it is then necessary to move forward in the discipline of goodness, until having undergone a sufficient probation, and brought to maturity our character, we are qualified for a higher sphere. In our own corrupt hearts, as well as in the world around, we find sleepless foes. Evil exists around and within, assiduous and insinuating, but none the less deadly. We are to expect then, on the right hand and on the left to experience subtle and powerful influences, repressing our onward progress, our upward tendencies, the noble aspirations of a renovated nature. But these are to be overcome by the power infused in the soul from the Holy One.

When God creates a soul and gives it life and the surroundings that are essential for the unfolding of its powers and for creating its history in its own mysterious leaves, it is for the accomplishment of an idea according to which it was formed. The best expression which it can give is the unfolding and filling out of the divine plan, and the realization of God's ideal. It is our highest glory to realize this experience. This can be done by vanquishing and by mastering the evil tendencies in

our nature, which are far more and deeper than excrescences, and absorbing in the soul all the good we can measure, and nurturing the spirit with revealed truth, and giving that truth expression by living action in the world. To secure this high aim, our aspirations and longings must be turned to the love of the highest good, which is the divine favor; and perfecting the soul in all its elements. And it is a glorious truth that we may attain a state of mind and disposition by which we are brought in harmony with God, the central source and the author of all good; the favor of the Being who is so august that all material beauty and glory are only as the glittering garment, the plain decorations of the vestibule of His magnificent temple.

The imperial text-book of truth is the Bible, bearing as it does the imprimatur of truth, and all may run and read and be saved. The profoundest thinker is the great seer, who looks into nature, life and divinity as the cause of all. And we should also realize that the thinker, or the philosopher is only an interpreter of things, persons, laws, and of infinities that are around him. The highest results reached by the man of science, or the philosopher, or poet, who is the priest of nature, and is marvellously endowed to look into and interpret her seeming, or the theologian, is simply the setting forth in order those truths which are found in the material and vital world; the mind of man; or in the Sacred Scriptures, which are the revelation of the Divine mind. Man does not create, he does not originate, "de nihilo," for all creative power belongs only to God. But man interprets and unfolds. Aristotle and his successor interpreted nature. Plato and Kant thought and found elemental truths at the foundation of man's physical, intellectual, moral and spiritual nature. Calvin and others have unfolded the Divine order as revealed in the written revelation, and we contemplate the unfoldings thereof with admiration and delight. But they only found what was original in the mind of God, and did not solve elementary mysteries.

Their spiritual and immortal ideas were the unfoldings of what God created, not the production of their own genius.

They were interpreters of the unfoldings of God's thoughts, and the translators and exegetes of God's providential government of the world. The immortal and pellucid Plato could not originate a single idea but what was implanted in the nature which the illiterate possessed in common with Plato. "As the crystalline humor of the eye passively receives forms and shapes from the world without," so should all human lives receive and incorporate all the truths of the Divine mind, and express them in worship, reverence, and with an adoring reverence for their author.

Finally, a wiser than man has affirmed that He came that we might have life, and that abundantly. This refers to holiness. Truth is to be sought, appropriated, digested, and diffused. Thus spiritual life is built up, and increased in stature, in all that is true, beautiful and good. A piece of mechanism can be put in complete working order, whenever we are disposed to bestow on it time, attention, and labor. Not thus with a living product, as a tree, an animal, or man. That a tree may be a perfect specimen of a fruit-bearing product, you must plant it properly and shape it after the law of perfectness. And creatures must be trained to regular habits, and tastes, and avoidances. Having attained development, growth and culture, we secure fulness, or abundance of life in using the means.

This fulness comes by priests, and by priestly utterances, by lawgivers, and by the orations of civilians and statesmen; by public and by private schools, by schools of philosophy, by literary culture, by lettered elegance, and by scientific lectures and experiments, by all the arts and graces of polished life, modern and ancient precepts, by streams of Grecian philosophy and Roman law, by the fine arts, by painting, poetry, sculpture, by the song of the muse, inspired by nature and genius, by the pen of the ready writer, by the weighty but slow utterances of the stammerer; by the war-song and the call of the bugle, by the hymn of peace, by the essay on domestic virtue and domestic peace, and the family affection of Christianity; by the Iliad and the Odyssey of Homer, and the tragedies of Sophocles,

and the utterances of Socrates and Plato in grave philosophic discourses, and by the sententious pages of Tacitus, by the writings of Virgil, and by Milton's *Paradise Lost* and *Paradise Regained*; by Klopstock's *Messiah*, and by the beautiful lines and teachings of all poets, moralists, philosophers, theologians and civilians in all lands, living and dead; by sentiments of patriotism and chivalry, by the music which the artist gathers from the harpstrings, or pours from the organ pipes, and by the moral music gathered from the well-tuned chords of time, by the solemnity of worship in the sanctuary consecrated to God; by the decorations and magnificence of buildings reared to our maker's name and praise; by the severity of providential calamities; by the melancholy of the sad heart; by the benignity and peace of a loving soul, at rest in Christ; by the sympathy of old friends, by love, by the union of the mind and heart in the same pursuit; by friendship, by generosity, by the example of the liberal soul; by the somberness of humbled pride, by temperance, by virtue, and by knowledge, and by truth; by the care and the culture of the body; by comfortable and by tasteful garments; by fashions in dress, and in the decent adornment of social life; by the better forms of chaste luxury, and the wide-reaching wings of commerce and civilization; by the civilites of life in the home, the church, in the public mart, and in social gatherings; by ceremonies, by formalities, and by the solemnities of baptism and the holy sacrament, offered to us sinful though we be, yet showing that we are not forsaken; by the nurse's care and by the mother's anxiety, by the Father's stern and earnest brow, and by the correcting strokes giving us less than we merit,—it comes by the reception into the soul of all the truths of nature ever evolved in the vast universe of God, all the truths of human experience, all the truths concerning God the Infinite, and by the sanctifying influences of the Holy Ghost, through the revealed truth of heaven, and of Him who ever liveth to intercede for us.

V. DISCIPLINE.

This is an element entering largely in our experience. In the being of God, we find the origin of all other being. Without Him, therefore, nothing could exist. In this being we find infinite holiness. Where we find the attribute of supreme purity, there we find an infinitely righteous character. Where there is a holy character, there we find a will that is an expression of that character. We have abundant reason to believe that God did not create the race, man the thinker, in the state of sinfulness in which we find him. His history from the fall we regard as abnormal, and we believe that it will be till the millennium of the race dawns, and the great garden of the race is torn and destroyed and ravaged by fiery ploughshares, and angel-reapers shout the harvest-home.

We find ample reason to believe that there was a time when man was not guilty of actual sin; when there was no tendency in the disposition to sin; when man was perfectly pure and innocent, free from all moral taint, sin and guilt, and when God pronounced him good. We cannot but suppose that the being thus endowed would obey a single and plain command; that virtuous tendencies and freedom from sin would become a continuation of virtuous principles and a pure life, and that cheerfully and lovingly man would obey, serve, and adore and venerate God, the Author of his being and the Giver of all good. But sin has entered and become a living factor in the human heart, and now there is a scheme, a system of grace at work on the earth and in the hearts of men, for the purpose of restoring man. This is moving forward as quietly and surely as the light and heat of the sun in the spring and summer, when the resurrection in nature is going forward and the millennium of nature is about to dawn. We are now undergoing a process of discipline that we may be restored, by being renewed and trained to the loving ways of Christ; and in the consideration of this administration of trial and of training, I remark:

1st. We are in a moral universe, with the distinctions of right and wrong clearly revealed, with good and evil before us. All

that is ultimate in moral distinctions has its root and source in God, the Supreme. Hence we find that the distinctions between right and wrong; virtue and vice; piety and impiety; truth and falsehood; crime and integrity, have their origin in God, as a living personality. This immaculate character is the standard of goodness for our finite wills. This will is the expression of his character; and that will, however made known in the light of nature, providence, or in the moral law, written on the human heart, or conscience, or revealed in the pages of a written revelation, is for our guidance. The conscience and the will of man, if properly instructed and enlightened, will most assuredly respond to this character, law, and will, found in the being of God. It was made originally to respond to that will and character, which combines rectitude and benevolence in their highest forms, constituting infinite perfection.

2d. The present life, momentary periods of time, following each other in succession like the waves of the ocean, the period between our birth and our death, between the cradle and the coffin, is that measure of duration during which we are to consider our position, and form our plans and our purposes, and make our decisions as to what is best for us, and what will be the result of our determinings and our life. Our achievements here, and our destiny in the future, are woven with the small portions of time; the choices we make, and the good or the evil which we purpose and freely choose, and then persistently follow and carry out, during the brief span allotted to us on earth. The present life is made up of a succession of seconds, during which we think, reason, speak and act, and feel intensely or are indifferent to truth. In the consciousness we embrace more than any single moment. In thought we distinguish the present from the past and from the future. The present ceases instantaneously with its coming into being in the consciousness. Its death follows close on its birth, and yet successive moments appear to us as endless. In this way our life passes. In seventy years, it is gone, and we cannot retrace the footsteps we have left on the sands of time, or erase by our own might, unaided

by Divine power, the marks we have made on our spiritual natures.

3d. There must be a moral will, or freedom, liberty, and that liberty must be under the constraints of moral law, that either good or evil may be chosen, during the period of our natural life and probation. There is, and must be, power of free action. There is the feeling of self, and of freedom, and the reality thereof, which are important conditions of our existence; and this freedom is superior to contingencies, and is unconstrained by an iron law in the tide of nature. The reality of freedom of the will, or of self-determination in view of motives, cannot admit of a doubt. Every person blest with talents and endowed with sense, has the power of choosing the ways of moral perverseness, or that which is morally and spiritually good. All languages, all our social intercourse, all censure which we so freely bestow on the guilty, and on one another, even when only partially remiss; every event of life which calls forth the exercise of the power of choice in our conduct, and in our individual resolves and purposes, show most conclusively that we are free to choose evil or good, and that we really do it. As soon as our spiritual powers begin to develop, grow and expand into power, under the active influences that are brought to bear on them, the authority of an Infinite being is present and imperative, and prescribes the necessity of abstaining from certain things that are evil, and urges us to action and diligent effort that we may attain those that are noble and good. When we make a choice between two courses of life, or objects, plans or lines of policy, we should be cautious, lest the present deceive us with some deceitful charm. We may abandon ourselves to the love of some temporal consideration, and make a sad wreck of our eternal hopes. When we survey a landscape, we know that we gain much from the atmosphere through which we see it, if that is free from blinding mists. The present life is a deceiver. Present realities hide future glories, and adherence to, and love for the short-lived pleasures of the present rob and defraud us of the future. We may look so closely at the

present that we lose interest in the future. And we need not expect that a shining sword, as in Eden, will appear to keep us from evil or self-destruction. Vengeance does not burn in the sunshine of an insulted God. Lightning does not shoot athwart our path for our sins and transgressions, and with the frown of wrath and displeasure, intense and visible, darken our sky and blind our ways. No fearful form, portentous of eternal death, passes before us, to blast us with the sight of the incensed majesty of heaven. And when a frenzied poet at the foot of the Alps wrote his name, as an atheist, nature still preserved an unruffled calm and stillness, and an apparent indifference, around the transgressor, though he denied the Divine existence and seemed to condemn the Almighty, or deemed Him such an one as himself. We may accumulate that which is destructive, or we may gather that which is of great value to the soul, and far better than gold.

4th. Human existence, while somewhat uniform, is not a dull round of the same opportunities and actions, and duty which we may religiously discharge, or, if we fail, may embrace them in the future. There are events and choices which we are free to embrace only once during the period of our brief life. If unembraced, or wrongfully made, we cannot in our own might redeem the loss. The events of every period are filled with importance to us. There are favored moments, and if these are wisely embraced, they lead us to momentous moral victories. In the evening or morning hours we may arrange and plan and devise lines of policy for the day, and our exertions will be crowned with success. Wisely used, they prevent future evil, and bring the desired good. They crown our lives with the fruits of intelligence, wisdom and love. But an hour idled, when the seeds of success are to be planted, cannot be overtaken. The year has one spring and one autumn. Life has one seed-time, eternity one harvest. What we sow, we must reap. What we do each hour, throws its accumulated influence into the next. This year we reap honor and good, as the fruit of exertions and virtue last year. And the fate of next year

will be decided measurably by the determinations of the one now passing. Good and evil are at our door, but we may, like the honey-bee, convert the nectar of the sweetest or most bitter flower into honey, or like the venomous serpent, may convert all into poison, deadly as the breeze from the fabled Upas-tree.

5th. There must also be a state in which motives to good and motives to evil are of such weight that neither overcomes the will and forces determination, without testing which one should be and is loved, and constituting the ruling element in life. Good and evil must be so accurately balanced that neither overwhelms the character. If our love of goodness and of truth, or of evil and of error, are to be tested, and the will must choose, neither must blaze before the eye of the soul with the intensity of the lightning's flash, to the exclusion of a view of the other. It is a fearful thing that we may do evil, but the possibility of it does no wrong to our nature, but tests us in making a choice, as is the measure of our ability. Divine truth comes to us under many forms and circumstances and many tongues. Her form is bright, but her countenance is not always clothed with a glory that wins its way to our apostate hearts. It does not find its way into the soul, as the sun does into eyes that are carelessly turned toward the blazing orb. The appeals of religion, however potent, are not made by mighty thunderings that crush their way into inattentive ears.

6th. There is a call for a purifying process, that the remains of evil may be removed. The dross must be burned away, and vices and impurities driven from the heart. The process of trial brings us to the choice of the good, or leaves us as we are by nature, committed to evil. Good and evil stand in distinct ranks, but their outlines seem at times to mingle. To the eye of God and of angels, they are clearer in outline than the mountain that looms up in a clear western sky, at the close of the day, to our vision. Our surroundings are a means of training that the evil may be eliminated and the good established in clear and in distinct ranks to the vision of men, angels and God. When our principles have been changed in favor of the supreme

good; when the roots of piety are permeating the soul; when virtue in a higher than a Socratic sense marks us; when religion enters as an element in our experience, we are not to suppose that it is as absolute a barrier against evil and sin as a law of nature. Piety is not a talisman against error. Regeneration does produce a supreme love of truth. It promotes simplicity in our reasoning, and urges us to honest dealings with ourselves and conducts us to correct conclusions. But there remains the unseen and inherited tendencies of our intellectual and moral nature to sin. It is a part of the bitter experience of Christian people, that there is the prevalence of corruption in the heart after regeneration. While conversion constitutes a moral and a spiritual change, which is produced by the truth made most powerful over and in us, by the Holy Spirit, we have a nature which, in consequence of the fall, is constitutionally biassed to evil. Sinful indulgence is the native element of our life, in some form of evil and sin. In conversion there is the permanent turning of our will to God's; subjugation of it by a higher influence than man, and not a destruction of our constitutional propensities. Hence there is a perpetual conflict between unhallowed desire on the one side, and reason, conscience and a sense of duty on the other, and victory often seems to hang in the balance. Hence this life is a state of trial; discipline; and purifying and upbuilding in the better. And our defeat by our enemy comes when we dream not of it, so that we may realize our utter helplessness and our need of Divine help. Our bias to evil opens the gate to our invaders, and our foes are in our own internal household. Moral corruption must be subdued by moral means. Pride must be humbled, and passion curbed by a strong will, braced by the superior might of God. Evil habits formed in the days of our impenitence, and constituting our besetting sins, must be overcome. "The unrestricted development of all our faculties, the inferior as well as the more elevated, is the highest attainment; yet he who finds by experience that he cannot cultivate certain faculties—the artistic, for example—without injury to his holiest feelings, must re-

nounce their cultivation, and, first of all, preserve, by painstaking fidelity, the central principle of his soul, the life imparted by Christ, which, in the manifold destruction of his powers, can so easily be lost."

7th. There must be the growth of the religious principles established in the soul. In the dawn of our religious history, there must be opened to us a path in which we can walk and find our way to the higher forms of spiritual life, which Christian truth implies. We must patiently study that we may attain fitness for higher degrees of moral manliness than is measured by us in earlier years. There have occasionally risen on the world men without education, without severe study and discipline in the schools; but they shed only a doubtful light, and that was momentary, rather than enduring. In the various departments of physical and intellectual success, it is a fact that cannot be controverted, and to which there are no exceptions, that we must labor and pass through processes of discipline for all that we attain; and that when we cease discipline, we cease in progress. The stagnation of the universe is prevented by an unremitting struggle. And as there is nothing worth possessing or offering to others which costs us nothing, so in the spiritual growth of character there must be study and toilsome advances year by year. Those islands which rise up crowned with beauty, and which adorn the solitudes of the Pacific ocean, and which would seem as restored Edens, were sin washed out, are reared from the bed of the ocean by a most diminutive coral insect, which deposits one grain of sand at a time, till the whole body crops out a magnificent island. Thus with all human exertions. There may be genius, but unless industry is the means that develops the latent talent, its achievements are of slight value. The productions of the most imperial intellect, if they are those "which posterity shall not willingly let die," are in all instances forged, not complete, like Minerva, in full armor, but perfected by heavy and repeated strokes on the ringing anvil of the world. Everything entering into our education and experience is of the nature of growth.

The trains of thought we indulge; the society in which we spend our evenings; the shaping of our conversation; our walks and incidents in daily life, are these elements of food for growth. And we should rejoice in the infinite means of impression and excitement which keep our faculties awake and in action, while our office is to preside over this action, and guide it to a Divine result. In the age of our religious life, we resemble a fine sword, on which much labor has been expended. The blade was brought to perfection by a long, severe and patient process. Thus our daily life on the earth for many years is as a workshop, and in this period there are a variety of artificers acting on it, till the dross, the impurities are wrought out, the blade shaped and worked down, polished and tempered, and wrought to a degree of keenness that serves the purpose for which made. Then the inscription follows, and its history begins and goes forward. Even in the most fiery abyss we may find a resting-place, in the belief, the spiritual intuition or inspired conviction, depending neither on the reason nor study, that the billows are raised by God's might; that though we go down to an earthly hell, God is there. We can rest in the conviction that He is educating us, not we ourselves alone, and that the Refiner stands by and watches the progress, and that He knows what is required that the gold may be pure from dross.

In working out destiny, there is the discipline of trial; there is also a purifying process; and there is an ideal to be studied and imitated, that we may be conformed to the Divine image. The life principles of human culture, on the manward side, are an open soul; fixedness of attention on successive truths; aspirations; and the activity of spiritual worship. Under the influence of Christianity and the principles that were taught by Christ, the eyes of mankind have been opened on the natural world and the truths of the vast empire of Jehovah. Its history and nature, in a measure never known before, have been studied and unfolded. Under the example and the teachings of this ideal man, men have felt the promptings of His holy example. The moral world has been revolutionized and hu-

manity transformed. Knowledge has increased, and practical conquests in the earth are realized as never before in our history. There have been teachers and civilians and great captains on the earth, but they all fell far behind their own low standard of virtue. But Christ, the Ideal man, the Perfect man, the God-man, was far more than His doctrines and precepts. These were but the reflections of His life and earthly walk. His character cannot be explained, only that it was Divine, more than human or angelic. His appearance, His life, His teachings and His death, and His calm confidence and assurance of the success of His mission in future ages, indicate His fitness for a pattern and as the model man, and as showing us what man was, and would have been had sin never entered. He was, and will be for all time, the pattern of our humanity. His bosom contains all that is possible or contingent for man. He was the ocean of a Divine-Humanity, to match and meet our defects and failures and our ruin. "The ocean has its own mighty tide, but it receives and responds to, in exact proportion, the tidal influences of every estuary and river and small creek which pour into its bosom. So in Christ; His bosom is heaved with the tides of our humanity; but every separate sorrow, pain and joy gave its pulsation, and received back influences from the sea of His being."

"Unquestionably, the moral image of Jesus, even if regarded as nothing more than an idea, is the noblest and dearest possession of humanity; a thing surely for which man might be willing to live or die; for this idea is the noblest to which, in religion or morals, the mind of man has ever attained. It is the crown and glory of the race; it is the holy peace in which the moral consciousness may find refuge from the corruption of every-day life. The man who would knowingly stain or becloud this idea, would be a blasphemer against the majesty of the divinely-begotten human spirit, in its fairest and purest manifestations. Even if we were to regard the image of Jesus as an invention, we should have to confess it to be the sublimest fiction that the mind of man has ever conceived. We should have to add that

as a romance, it far transcends every common experience, and that in its world-transforming power, it has proved itself more mighty and more efficacious than the whole range of actual facts, of whose reality history gives us unquestionable evidence. But just because it does so transcend alike all the romance and all the reality in the world besides, it is impossible for us to regard it as a fiction; just because it is so deeply and indissolubly interwoven with the whole development of the human race, and because, more particularly, the origin of the Christian faith, in its peculiar features, would be utterly inexplicable, if it be not true, we must of necessity view it as historical and real.”*

VI. WHAT IS DEATH ?

Human experience reveals to us in no uncertain tones, that all thinking, thought, literature and life, and discipline culminates in an unseen issue or end which we call death. We have left the cradle in which our infancy was rocked, and which is far behind us in the determined past. In advance of us, somewhere in the future, there will be a grave. As the cradle is a reality in the past, so the grave is a certainty in the future, somewhat removed from us in the measure of time, and unseen and unknown, but nevertheless certain.

Whatever may be our endowments, our position, or our expectations, this destiny, independent of its character, will be reached, and the grave will be opened. The spade with which it will be made, has been presumably forged and already used and polished by human hands. The smooth, sod-covered earth is a bulwark cast up between us and the endless, unseen, and infinite eternity. Tearful eyes will gaze on it for a moment, and then it will be closed to human inspection. Beneath the surface of the lawn-like sepulchre, on which we sorrowfully tread, corruption works. And the form once vivid and elastic with life, and moved by the forces of the living spirit, is crumbling to dust, and being resolved into its original elements.

* *Ullman's Sinlessness of Jesus, an Evidence for Christianity.*

And this world is a charnel-house; a continuous grave. As it rolls in its orbit and swings round the sun in its pre-ordained course, like a true mother, it carries the dust of her children on her motherly bosom. But not the thinking principle, that has departed and is in some other region in the vast universe of God, unseen by man. When we raise the questions, What is death? What does it mean? Why was it introduced? and what end does it serve? we are confronted with mystery. Mere human insight is blank blindness. Our lips are closed. The tongue is mute, and we are awed and hushed not only in the presence of the King of Terrors, but our conversations on the subject as a speculation of the intellect subdue and quiet us. Men of philosophic minds try hard to look on the grim fact as placidly as on other subjects, and poets try to garnish our graves, but the unseen skeleton abides in the feelings, and will not withdraw till a stronger than man enters. Our knowledge of death is very limited. It is an interesting fact that the last image formed on the retina of the eye of a dying person remains impressed on it as on a Daguerrian plate. It seems that the last object seen by the murdered person is the murderer, as there is a portrait drawn on the retina, which remains a fearful witness against the guilty. A physician in one of our cities, it is stated, found "that the examination of the retina of the eye with a microscope reveals a wonderful as well as a beautiful sight, and that in almost every instance there was a clear, distinct, and marked impression of the last object seen by the person dying."

A scientific physician examined the eye of a man who was murdered in one of our cities with these results: "At first we suggested the saturation of the eye in a weak solution of atropine, which evidently produced an enlarged state of the pupil. On observing this we touched the end of the optic nerve, with the extract, when the eye instantly became protuberant. We now applied a powerful lens, and discovered in the pupil the rude, worn-away figure of a man, with a light coat, behind whom was a round stone, standing or suspended in the air, with

a small handle, stuck, as it were, in the earth. The remainder was debris, evidently lost from the destruction of the optic, and its separation from the mother-brain. Had we performed this operation when the eye was entire in the socket, with all its powerful connections with the brain, there is not the least doubt but that we should have detected the last idea and impression made on the eye of the unfortunate man. The thing would evidently be entire; and perhaps we should have had the contour, or, better still, the exact figure of the murderer. The last impression before death is always more terrible on the brain from fear than from any other cause; and figures impressed on the pupil more distinct, which we attribute to the largeness of the optic nerve, and its free communication with the brain."

When the thinking principle leaves the body, a great change begins. There is the cessation of life and of action, and all the springs of being, as we once beheld them in intense motion, are motionless. We know the fact of death—that the animating spirit has departed, and not much beyond this fact do we comprehend. There are no more purposes cherished. There are no more plans formed. There is rest—no more execution of plans and orders. The pain we endure during disease, and before the first stages of dissolution and death are manifest, is sometimes very severe. And severe bodily torture is evidence of the strength of the corporeal system, rather than of dissolution. But the pain of dying is very different, and far less when we come to the article of death. When life ebbs the sensibility declines, and the pain of dissolution is said to be far less than we imagine, or are disposed to believe. Physical disease prostrates us, and we become weaker with each new day. As the most healthful labor produces corresponding fatigue, so disease engenders a growing stupor, and we have the sensation of subsiding into a gentle, coveted sleep, the repose of mind and of body.

Another condition connected with what we mortals call death, but which the Scriptures designate as being absent from the

body and present with the Lord, is to be lost in utter unconsciousness. There remains no interior sensibility. The evidence of those whom disease apparently leaves at the eleventh hour, was that their existence was a painless, unknowing and unknown blank. Montaign fell from his horse; was stunned; tore open his doublet, but knew nothing of what he did till he received the information from his attendant. Fever patients awaken from their delirium totally ignorant of having passed days and nights talking wildly and tossing in unconsciousness, and hovering on the verge of the grave. To die, in a religious sense, is to awake in the world of life and light and love.

"The transition resembles what might be seen in those lofty mountains, whose sides, exhibiting every climate in regular gradation; vegetation luxuriates at their base and dwindles in its approach to the region of snow, till its feeblest manifestation is repressed by the cold. The so-called agony can never be made more formidable than when the brain is the last to go, and the mind preserves to the end a rational cognizance of the state of the body. Yet persons thus situated commonly attest that there are few things in life less painful than the close. "If I had strength enough to hold a pen," said Wm. Hunter, "I would write how easy and delightful it is to die." "If this be dying," said the niece of Newton of Olney, "it is a pleasant thing to die," "the very expression," adds her uncle, "which another friend of mine made use of on her death-bed a few years ago." The same words have been so often uttered under similar circumstances, that we could fill pages with instances which are only varied by the name of the speaker. "If this be dying," said Lady Glenorchy, "it is the easiest thing imaginable." "I thought that dying had been more difficult," said Louis XIV. "I did not suppose it was so sweet to die," said Francis Saurey, the Spanish theologian. An agreeable surprise was the prevailing sentiment with them all. They expected the stream to terminate in the dash of the torrent, and they found it was losing itself in the gentlest current. The whole of the faculties seem sometimes concentrated on the placid enjoyment. The day Arthur Murphy died, he kept repeating from Pope:

"Taught half by reason, half by mere decay,
To welcome death, and calmly pass away."

Madam Swetchine says that "If life were perfectly beautiful, death would be perfectly desirable. Yes, if this was moral and spiritual beauty; the beauty of holiness. A transfer from one world to another, a crossing of the ferry, with both shores and all their objects and scenes in full view; or a simple translation, without death, might not seem objectionable, but death as now the lot of mortals, no one covets. No ingenuity can adorn or soften this grim fact. To our instincts it is what Milton calls it, and as he paints it, a "grizzly terror." With Charles Lamb, we would set up our tabernacle here. A new state of being staggers us. Persons who have long desired and dreamed of a trip to Europe and Palestine, and of journeys in foreign lands, when favored with the opportunity, dread the realization. Doubts and anxieties arise. There is a measure of aversion in the feelings. There is the separation from friends. The preparation may be the last, is a skeleton that arises. Hence we learn that if men dread a journey to an unknown country they will very naturally dread an exchange of worlds, a transfer from one world to another.....This fact of death is a grim one. There is much moral and spiritual mystery connected therewith. The whole conception is above nature; is superhuman and mysterious. Its import we do not fathom. And when we raise the question, Why was it introduced; and could not its end have been subserved in an easier way? we find no answer, but the naked fact stares on us from nature and from human history. No philanthropist would have introduced it. No human jurist or civilian would have entered it in his code as an essential in a legal system.

Human insight here is blank blindness. Our lips are closed. The soul is dumb, the voice is silent. Men of philosophic minds and of trained nerves try hard to look coolly on the grim fact. Men, schooled in war to face death, dread it. Artists garnish our coffins and smooth the noun to "burial casket." Poets sing of the valley of peace and of sleeping with kings and

with emperors, and mighty captains, and of those who died amid the confused noise of the warrior and the garments dyed in blood. Taste invents new names for the burial urn, and the affections of our friends deck them with flowers from field, forest and garden. Art paints all men as heroes, with untruthful strokes. No one man or woman of the one hundred and forty generations which have lived and died, and which earth has taken back to her bosom, would have chosen the process of dissolution which we call death, as the most desirable method for a change of worlds. Many would not admit it as an essential that change should occur in the economy of the universe. All would deem it undesirable to sensitive beings. No one would have it in the present form, if they could choose for themselves. The natural man does not like to think of it. He does not relish conversation about it. The irreligious person is not disposed to have it pressed on his intention. We attach great solemnity to the hour and the act of death. The spirit forsakes its tenement of dust, and goes away into an unseen and an unknown world. As Homer says, it rushes out of the body through the gaping wound, received on the battle-field. Death is not only a striking, unnatural and mysterious fact, in most of its elements, but it is far more than this. The natural and the unrenewed man feels that it is an enemy, and dreads it in every fibre of his entire nature. There is connected with us wherever we go this mortal dread. And it does seem as if some demon had been here, and wrought havoc among the finer products of man's spiritual powers, and disarranged them all; as if we were built in the eclipse and rigged with curses dark. And the question arises, Why is death so emphatically called the "King of Terrors?" It is because we are sinners; we are transgressors of the law of God; and from this consciousness of sin there arises in our troubled hearts the dread of the displeasure of God. It is not death that causes this dread, but sin standing behind it, with its fearful issues and deserts. This casts a gloomy shadow over the future, as it has also cast the shadow of moral darkness and guilt and terror over all the past.

The earth in her orbit, throws her broad pyramid of shadow far behind her, along the heavens. So also sin involves not only the transgressor himself in the gloom of an eternal night, but sends its shadows far away through the remotest regions of the universe, and thus they touch the divine purposes, and impinge on the sympathies of the Infinite, and move even the eternal throne. Sin is more than a leprous disease. It is wilful and perverse transgression. We are to be blamed as well as pitied. It is guilt as well as moral misfortune. All men are sinners by nature, and are opposed to the will of God, in will and disposition. There is the dislike of His authority. All men who are not in the rebellion now, have been in the past. There is also the consciousness of sin; and there is remorse of conscience in every breath, and the dread of impending evil in the soul; and the root and seed of the whole brood of sin, the viper's nest is in sin, sin, sin. Moreover, it is impossible for men to live and die in peace without the help of some supernatural power. There is a call for intervention; for the introduction of some element, force, or principle that will give us another view of the future, and help us to a settled peace.

The admonition of some is, that as death is inevitable, brace yourself, and meet it as the inevitable doom. Gather up your resources in the soul. Put yourself in vital relation with your fellows. Let contact with their spirits freshen yours. Seek the strong souls, whose magnetism attracts you, and be drawn into their sphere. But this advice only illustrates human wisdom, and not the Divine, and points a weak and wavering worm of the dust, needing the Divine aid, to man who is only human, and who can confer no lasting good. It is unwise, weak as a support, but well enough as far as it goes. The skeleton remains, visible or invisible, at every feast that was ever spread. You may conceal a human skeleton in your house, lock it in a closed chest and closet, bolted and secure from the eye of your child, but when he knows that it is there, fear disturbs him, slumber refuses to visit him and close his

eyes, and repose departs from his presence, till exhausted nature gives way. It is unseen, unheard, and untouched. Yet there is the mortal dread, though the child knows that it can do him no harm, and will not move again. But the knowledge that it is the remains of a person once consciously alive and full of life and strength, but now dead will not leave it, and there is dread and desolation in the heart. You and I and all men are sinners. We need to be renewed in the spirit of our minds; we need a proclamation of pardon for our special benefit. We need our sins forgiven and blotted out—sponged from the record. Is it not self-evident that those who are opposed in principle and in life to the law of God and the Divine authority are not prepared either for death, or the purity of the kingdom of heaven? Is it not clear to all that they cannot sponge out their own sins, and make the record of the past clear and clean? Is it not evident that there have been two kinds of life lived by men, one of rebellion and of disobedience, and one of humble and obedient and confiding faith in Christ? Light, we believe, will come through this darkness. Life will bud and blossom amid the ashes of death. "If night, when it comes down on the earth with its deep shadows, and seems to shut out everything, in reality opens a view infinitely more vast than we had in the broad and garish light of day, why may not death, which seems also impenetrably dark, open to us realms of glory such as eye hath not seen, nor the heart of man conceived?" The evils that are the consequences of sin are felt keenly by all races and individuals, and mental anguish is the lot of all, independent of their faith or avowed convictions. Unbelieving men and infidels are not free from care and anxiety and doubt and trouble arising from apprehensions about the future. Voltaire, the noted French sceptic and scoffer, exclaimed, "Who can, without horror, consider the whole world as the empire of destruction? It abounds with wonders; it also abounds with victims, and is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces, through the earth, the air, and the water. In man

there is more wretchedness than in all other animals put together. This knowledge is his fatal prerogative." Said Hume, the acutest sceptic that ever lived, "I am affrighted and confounded with the forlorn solitude in which I am placed by my philosophy. When I look abroad I see on every side dispute, contradiction and destruction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I, or what? From what causes do I derive my existence, and to what condition shall I return? I am confounded with these questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness." *

There seems to the eye of an unperturbed reason some evidence of the truth of the reply of Socrates to one of the characters in the *Gorgias* in these words: "But, indeed, as you say, life is grievous. For in truth, I should not wonder if Euripides speaks the truth when he says, 'Who knows whether to live is not death, and to die, life? And we perhaps are really dead; as I have heard from one of the wise, that we are now dead, and that the body is our sepulchre.'" It is not of much importance how, or where, or when we die, or whether our burial is the ocean, which drifts on its current to the shore of every continent our lifeless bodies; or the quiet village burial-place, or the gorgeous mausoleum near the city; the important principle is, how we lived, and was our character formed to the principles and after the life and ways of Christ, or marked by carnality in all its lineaments? Circumstances may deprive us of our reason. We have no more security for reason than we have for our life or health. The brightest intellectual sun may be eclipsed. The most brilliant genius may be quenched in the darkness of insanity. Memory may fail to recall the name of nearest and best friends, or the name of our God and Saviour. Reason dethroned, and the helmsman is swept from his post, and in the whirlwind and the storm of uncontrolled and ungoverned passion we may do what we would

* Vol. 1st, p. 458 of *Hume on Human Nature*.

abhor doing in calm and collected moments. But the question of questions is, are we new creatures in Him who is our real life, and who requires of us a thoughtful acceptance?

VII. DESTINY.

The struggle of Thinking; Thought; Literature; Life; Discipline, and Death, lies between the two dark phases of existence, our birth and our death, and ends in Destiny. Those not favored by revelation, have conceived and imagined different theories of the future. (a) Some aver their convictions of annihilation, non-existence. They argue in a circle, and from a few facts that the soul is not immortal. They believe that when the body is struck by time and death, that the thinking principle is exhaled, like the odor of a flower that is crushed, or dispersed in space, as the mist that rises from the valley and moves up the mountain-side and disappears in the clear empyrean. In the trial of that arch-conspirator, Catiline, by the Roman Senate, which was the grandest, sternest and most imperial aristocracy the world ever saw, one of the speakers was opposed to the infliction of the death-penalty, because death was the cessation of existence, and death was not sufficient punishment for his atrocious and unmitigated crime.

(b) Another class have held to re-absorption by the original source and author. They base their convictions on analogies and images in nature, and on these they rest. "The annual developments of vegetable life from the bosom of the earth, drops taken from a fountain and retaining its properties in their removal, the separation of the air into distinct breaths, the soil into individual atoms, the utterance of a tone gradually dying away in reverberated echoes, the radiation of beams from a central light, the exhalation of particles of moisture from the ocean, the evolution of numbers out of an original unity—these are among the illustrations by which an exhaustless ingenuity has supported the notion of the emanation of souls from God," and their return or re-absorption by the Infinite.

(c) Others believe in immortality, the world of shades, where

the ghost, the eidolon, the shade that quickly eludes the grasp of a friend, is seen in the under world, but is intangible to the touch of other shades, or eidolons, and also to the friendly embrace of parents or children. The Psyche continues to exist, "will continue to live and last," destitute of everything corporeal. It goes into Hades, the under world. There is "a prolongation of life; on that point," says Voelecker, "there is no doubt." This skeptical criticism in the persons of this man and Nagelsback denies that this Psyche is the soul, but that which is "being seen, seeming, and resemblance or similarity," and calls it the eidolon. "From this idea of eidolon, as exhibited above, it naturally follows that the dead took with them into Hades the external form and figure of the once real man whom they represented. This is completely affirmed." These psyches continue after death; they ascended out of Hades and showed themselves to Odysseus, or manifested themselves in dreams, as Patroclus to Achilles. The feelings of Odysseus were deeply moved on learning that sorrow had caused the death of his mother, who now was in Hades, and he "longed earnestly to embrace the shade of his dead mother. He says, 'Thrice I rushed forward, for my heart prompted me to embrace, but thrice she escaped from my arms, like to a shadow or a dream. Keener anguish then arose in my heart, and I thus addressed her.' " *Odys.* 11 B. 209. It outlasts the fires of the funeral pile, according to Homer. However dim and uncertain may have been the views of the ancients of the immortality of the soul, the patriarch Job evidently had a gleam of light and a corresponding faith on this most important subject, as we find that faith recorded in the nineteenth chapter. Every prospect of earthly prosperity and of comfort had vanished, and there was left him the grave alone; yet his faith rises to the highest triumph. Though he expected to die without vindication from the reproaches heaped on him, he knows and he believes with an unwavering faith that at some future day, God, his Redeemer, will manifest Himself to him. (a) One interpretation of this passage is, that in this life his prosperity and honor would be

restored. (b) That God would show his innocence before the wasting disease brought him to the grave. (c) That it relates to the resurrection of the body. (d) That when he should pass from earth, within the veil, God would be his vindicator, as a disembodied spirit. The word translated Redeemer, God, would properly denote a redeemer, or vindicator; and there is nothing in the meaning of the term to prevent its application to the Messiah. It was enough for him now and most emphatically—at the climax of the discussion, the turning point of the whole—to declare his belief that the day would come when God would compensate for all the inequalities of His providence in this world, and to express the wish that this great truth were graven with a pen of iron and laid in the eternal rock of the human consciousness. Whatever men may think of their restoration to worldly prosperity, or deliverance from pain and torture, they believe in the immortality of the soul, and that it is not the body that wills, feels, thinks and reasons. There is a higher consideration than the destiny of the body, viz.: that of the unseen soul. My noble lord, what do you think of the state of the soul after death? is a question which was once propounded in the House of Lords. It was not new, but only a repetition of the old inquiry, raised by every rational being who is capable of thinking. What is our destiny? What becomes of us, of man the thinker, when the body enters on its negative state, and becomes cold, silent and dead? Having considered briefly the subject of natural, physical death, we observe that we do not believe that our destiny is in annihilation. There are some analogies in nature which would indicate this, but there are far more and stronger analogies which indicate the reverse, the continued being of the thinker. And when we have heard the best arguments advanced for annihilation, we are never convinced. The feelings of our nature recoil from this belief. Matter and sense are our teachers. And these teachers, in their first and humblest forms, hint of a nature lying back of the senses, which is the root of human nature. But we have almost lost sight of the pure and radical concep

tion and idea of spirit, so urgent are we in our earthly pursuits and so closely wedded to dust. This august endowment, which is allied to Divinity, infinity and eternity, is a nature in itself, which unfolds and grows and matures its powers, and in the end of what we mortals call time, begins its destiny; and it is not strange, but very reasonable, that we should raise the question, What is our destination?

As soon as our thinking powers begin to act and unfold, our experience in reasoning begins, and we change in mind as well as body from day to day. While there is much sunlight in the soul, there is also much of clouds and storms. As our nature is developed by study, philosophy becomes a necessity of our being. By this word I mean the explanation of problems and experiences and appearances, which press on our attention from within and without. It is the hand by which we unlock the mysteries of existence in the material and spiritual realm. All men and nations do not become philosophers, though there is a basis for philosophy in the structure of the human soul, and there is an innate tendency to philosophic pursuits which has built up the vast systems of ancient and modern schools. Myriads of questions sooner or later suggest themselves to the busy brain. There are obstinate questionings which rise up in every thinking spirit capable of protracted thought. We are surrounded by mazes of truth which the restless soul desires to explore, and the desire for satisfaction prompts us to thought and inquiry that we may extricate ourselves. Early in its history, the human soul recoiled on itself, in its researches. It studied its own nature and found therein a noble subject. Thus the human soul became the point of departure; the mount of observation, and the principal object of study. What is the best of all things? asked Chilon of the oracle, as it is recorded. And the reply was, "To know thyself." The reply of the oracle is replaced by a higher consideration, viz.: know thy destiny and the object for which you were created. In the Gorgias of Plato, Socrates is representing as discoursing as follows: "These are the things, O Callicles, which I have

heard and believe to be true; and from these statements I infer the following results: Death, as it appears to me, is nothing else than the separation of two things, the soul and the body, from each other. But when they are separated from each other, each of them possesses pretty much the same habit that the man had when alive, the body its own nature, culture and affections, all distinct. So that if any one's body, while living, was large by nature or food, or both, his corpse, when he is dead, is also large; and if corpulent, his corpse is also corpulent, when he is dead; and so with respect to other things. And if, again, he took pains to make his hair grow long, his corpse also has long hair. Again, if any one has been well-whipped, and while living had scars in his body, the vestiges of blows, either from scourges or other wounds, his dead body is also seen to retain the same marks. And if the limbs of any one were broken or distorted while he lived, these same defects are distinct when he is dead. In a word, of whatever character any one has made his body to be while living, such will it distinctly be, entirely or for the most part, for a certain time after he is dead. The same thing, too, Callicles, appears to me to happen with respect to the soul; all things are distinctly manifest in the same after it is divested of body, as well its natural disposition, as the affections which the man has acquired in his soul from his various pursuits. When, therefore, they come to the Judge, those from Asia to Rhadamanthus, Rhadamanthus having made them stand before him, examines the soul of each, not knowing whose it is, but often meeting with the soul of the Great King, or of some other potentate or king, he sees nothing sound in the soul, but finds it thoroughly marked with scourges and full of scars, through perjuries and injustice, which the action of each has imprinted on his soul, and he finds all things distorted through falsehood and arrogance, and nothing upright in consequence of its having been nurtured without truth; he also sees the soul full of disproportion and baseness through power, luxury, wantonness and intemperate conduct. On seeing it, he forthwith sends it ignominiously to prison, where, on

its arrival, it undergoes the punishment it deserves. . . .
. . . . Sometimes Rhadamanthus, beholding another soul that has passed through life piously and with truth, whether it be of some private man or any other, but I say, Callicles, especially of a philosopher, who has attended to his own affairs, and has not made himself very busy during life, he is delighted, and sends it to the isles of the blessed. Æacus, too, does the very same thing. And each of them passes sentence, holding a rod in his hand. But Minos sits apart, looking on, and is the only one that has a golden sceptre, as the Ulysses of Homer says he saw him, bearing a golden sceptre, and administering justice to the dead. I, therefore, Callicles, am persuaded by these accounts, and consider how I may exhibit my soul before the judge in the most healthy condition. Wherefore, disregarding the honors that most men value, and looking to the truth, I shall in reality try to live as virtuously as I can, and when I die, to die so. And I invite all other men to the utmost of my power, and you I invite to this life and this contest, which I affirm surpasses all other contests here, and I upbraid you because you will have to undergo the sentence and the judgment which I have just now mentioned; but when you shall come before the judge, the son of Ægina, and when he shall seize you and bring you before his tribunal, you will there gape and become dizzy, no less than I should here, and perhaps some one will strike you ignominiously on the face, and treat you with every species of contumely. Perhaps, however, these things appear to you to be like an old woman's fable, and you accordingly despise them. And it would not be at all wonderful that we should despise them, if on investigation we could find anything better and more true than them. But now you see that you three, who are the wisest of the Greeks of this day, you, Polus, and Gorgias, are unable to prove that we ought to live any other life than such as appears to be advantageous hereafter; but among so many arguments, while others have been refuted, this alone remains unshaken, that we ought to beware of committing injustice rather than of being injured,

and that, above all, a man ought to study, not to appear good, but to be so, both privately and publicly. . . . Be persuaded by me, then, to follow me to that place, by going to which you will be happy, both living and after you are dead, as your own argument proves. And suppose any one to despise you as senseless, and to treat you with contumely, if he pleases, and do you let him (by Jupiter) strike that ignominious blow; for you will suffer nothing dreadful, if you are in reality upright and good and devoted to the practice of virtue."*

When man first recognized his personality and his distinction from nature and animals, he had the same tendency to inquire about the future, and exercised it, that he has now, and which has been exercised in all ages. While he saw in nature something beyond what the senses discovered, a reality untouched by contact, for himself he recognized a relation different from that of mere light and death. This feeling developed in him in a variety of forms. He must have seemed a strange and peculiar being to himself, and inquired, What am I, and whither do I go? The individuals of the race raised many inquiries, and questioned the strangers who walked up and down the earth. But the silence was profound, sad and comparatively unbroken. It was a silence as cold and gloomy to the soul, which was alive with curiosity, as is the cold and the darkness of an Arctic night, brooding at the poles. And these questionings concerning destiny are more fearful because of the consciousness of sin. Science and philosophy have failed to answer these questions. Every movement and inquiry, while it may give more light, also increases the obscurity by which we are surrounded. Faint beams of light make the shade deeper, where there is shade. The more of light, the broader the darkness that is revealed. The more knowledge, the more mystery. And the latter increases more rapidly than the former.

These views of ancient philosophers, on whose minds the light of a written revelation never dawned, though they may

* *Gorgias* of Plato, p. 228, *passim*.

have been prompted by a subjective, primitive revelation, seem reasonable. No sane man can doubt them. Of one thing we may be certain, viz.: that our destiny draweth nigh. We are reminded of this hourly, whatever the time of the catastrophe. The end of this life is the conclusion of our present, and we enter on another stage and theatre of experience and character and condition. And we have no reason to believe that in the grave there will be either room or disposition to repent; no virtues acquired, or evils in character thrown off and spurned. With the character, whether of virtue or vice, with which a man leaves the world, he stands before God and in the judgment. If principles and what a man loves determine his character, it seems reasonable that the end of his present life determines his condition in future ages.

The problem of human destiny has never been solved, and probably never will be in an absolute, mathematical sense; and the reason is because of the dark shadow of moral and physical evil, and the consequent suffering, both positive and natural, attending transgression. And the eternal continuance of evil is the essential element that is not reduced to an equation, and its lawful place. "Evil that is conquered, suffering that is probationary, pain that purifies and chastens—these are exemplified throughout the whole system of nature, and are not only compatible with, but illustrative of, the Divine government. It is when probation ends that the difficulty begins. It is when the agony leads to no amendment, when the groan never breaks into the psalm, when suffering only plunges the soul deeper, to all eternity, into sin, that the difficulty becomes terrible." But if this is the revealed law of God's universe, we are to accept it. The natural answer of the reason is contingent on the elements that enter into the nature of the soul, and the fact of wilful moral evil. The first is comparatively plain, and the second is a profound mystery, when we ask why sin exists and why its complete supremacy over man. There enters into our mental nature, the intellectual, the æsthetic, the moral sense or conscience, and the will. The free and deliberate choice of trans-

gression, prompted by motives rather than obedience, with all its promises of good, is a responsible factor. This must be defined and its relation to moral government given, and its legitimacy to the disciplinary and redemptive economy of man and the retributions of the future be indicated.

In moral natures there is the inherent possibility of sin. The power of right or wrong action is an attribute of all intelligences. There is the liability to sin; there is the privilege; there is the corresponding responsibility. Men, civilians, societies, empires, states, tribes, lawgivers, have put this responsibility on the will in all ages, and affirm that this is the sole cause of its actions, as good or bad, and that we are the cause of our voluntary states and conduct. It seems a reasonable and not a gratuitous assumption, and an incontrovertible principle, that punishment and suffering will continue as long as sin does. If it is consistent with the benevolence of God to permit sin to enter and continue, it may be consistent to permit it in the future, and without limits of period. And from the light of nature, providence, reason and revelation, it will probably continue in the future world. We believe that the power, goodness and wisdom of God are infinite, and that He has manifested boundless love in the provision of a Mediator for our salvation. He has placed us under wise laws and good institutions. We have faculties and capacities to enjoy them and all that He has made; to a boundless extent. We can adore and enjoy Him forever. He has put us under law for time and eternity; and the sanctions of law are as enduring as the duration of mind. Punishment is for the purpose of manifesting displeasure with sin, and for sustaining in the moral universe righteous authority. The aim of punishment is, (a) to protect us from violence others would do us; (b) it is to restrain the violent and malicious, and to secure self-control; (c) it is to reform persons who are perverse and vicious in inclination, will and character; (d) it is to vindicate the wisdom of law, and make us safe. It is to attest the Lawgiver's sense of the value and importance of obedience, and the evil of transgression. On

this ground it may be eternally vindictive. There may be something more than the continuance of sin that requires the eternal duration of punishment. The sense of right is deeper in the human soul than the love of sensible enjoyment. The wisdom that is from above is first pure. While the original sentence is of dark and fearful import in itself, the desert of persistent and wilful sin is also fearful. And the question arises, What will meet the requirements of justice, and the highest good of the whole, but the manifestation of the Divine displeasure against those who are neither awed by the denunciations of sin, nor won by the love and goodness of God?

In conclusion, the question arises, What is the basis of your hopes for happiness in the future? And I would present the sum of the matter as the solution is given in the Scriptures, whose teachings minister to all our spiritual wants. This is a world of sinners. Sin stalks over the earth, which groans in guilt. Victims bleed under the knife of crime. No natural man can reprove sin as such, for all are committed to it. No one can consistently cast a stone at his neighbor, for his conscience rises up in silent and quiet hours, and asks, What doest thou? Sin has become a tragedy in that it has brought into a ruinous concatenation of events the good with the bad, and involved the innocent with the guilty. 2d. The innocent suffer in this life because of the sins of others. Heads of nations suffer for the sins of their people. Subjects suffer for the sin and the guilt of their rulers. When there is great wickedness in a land, and afflictions are visited on the people, the innocent suffer for the guilty, however much they may abhor their crimes. The mother endures affliction, care and trouble and much suffering that the child may be saved from the effects of his own waywardness, or because of the hereditary evils which the child endures. 3d. That innocence, in the second Person of the adorable Trinity, died for guilt, is the central principle, the prime historical fact, that runs like a line of light through our religious system. The dignity of the victim, the God-man, enables Him to answer by His death for all who will serve

Him, and put their trust in Him, and cry out, Lord Jesus, save me, or I perish. In this there is an element above our comprehension; but religion without mystery would be as a temple without a God. Jesus, save us, is our only hope.

ARTICLE VIII.—METEMPSYCHOSIS.

BY REV. JNO. W. PONTIOUS.

THE condition of the soul after death, is a subject that has claimed the attention of men in all ages, and no doubt will, to the end of time. The heathen could not make himself believe, that the soul was mortal, hence he had an abode for it after death. The theory of the transmigration of souls had its origin among the Egyptians. It has found adherents among almost all the rude and uncultivated nations and tribes of the earth in all time. On account of this prevalence, some maintain that it is a natural or innate belief in the human mind. Those who hold this doctrine believe in a final place of happiness, but that this place is reached only by passing through successive generations, or stages of being. It has been held in various forms. The latest is that the soul at death does not enter plants, trees and animal, but human bodies only.* It is presented, however, with "great diffidence," because it has "no weight of authority," and yet it is claimed to be a "justifiable hypothesis," because it is supported by some intimations in the New Testament. It is further claimed that it reconciles the conflicting demands of "perfect justice and infinite mercy," and that it "vindicates the ways of God with man."

These claims, though presented with great diffidence, are strong and far-reaching in their nature and character. They presume that the demands of perfect justice and infinite mercy are antagonistic, and that the ways of God with man need vindication.

* Princeton Review, May, 1881.

Are these claims in accordance with the spirit of Christianity? By no means. The manifestation of the justice and mercy of God, as well as the reconciliation between God and man in Christ Jesus, are in a great measure called into question. Why then speak of it as *Christian metempsychosis*?

Is this doctrine necessary as a means of retribution? We are plainly told in Holy Writ, that this life is probationary, and that there is here already a pronouncing of sentence upon those that do right as well as those that do wrong—a retributive judgment. In this light we must view all the conflicts, trials and crises of life. Why must we have a succession of such stages of being? In order, we are told, that the soul in the future world may receive the compensation of weal or woe, which it has earned for itself. The young man or woman, dying in the prime of life, has not had much time to earn a compensation of weal or woe. The same may be said of those dying in youth and infancy. Man is not saved on account of the compensation which he has earned. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." There is a law of opportunity which we all acknowledge and recognize. If an opportunity passes by, it can never be recalled. No one has, according to this law, any ground or right to presume that the same opportunity would present itself, under the very same conditions, even if we passed through many successive stages of being. So there is a Christian law of opportunity which we must also acknowledge and recognize. According to this law we have an opportunity to receive or reject Christ. This life, whether long or short, is the time. If the judgments here, will not cause man to see the wrong on the one hand, and on the other, the right, neither will he in any number of stages of being. To reject Christ, who is the very incarnation of the law; of justice, love and mercy, is the highest crime that man can commit. We are all by nature under condemnation, yet infinite mercy so withholds the hand of perfect Justice, that an opportunity is given us to receive Christ, or commit a crime infinite in its heinousness, because committed

against an infinite Being. What benefit would result from passing through such a process of many stages of being? We are told that the soul entering its new home or body would see how its past life had been spent—have the benefit of experience, and therefore could advance and improve.

If death were no more than a gradual change, such as is going on continually in the system of every individual, then the above claim would hold, but death is more than a change—it is a dissolution between body and soul. So great is this separation, that it is impossible for the soul to come back again into this body-state. What comfort and consolation would it be to the Christian, who “groans within himself, waiting for the full adoption, the redemption of the body,” to return to this body-state to be made to groan, to be bound again and enslaved. Blessed are the dead “*from henceforth*,” and the Spirit also says, “that they may rest from their labors,”—that is from the groanings and toil of this life.

If it is possible for the soul to return again and enter another body after death, why did our Saviour weep over Jerusalem? He says, “How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.” If the condition of the souls of her children could have been improved and advanced from past experience, by returning again into a body-state, then the weeping of Christ would have been in vain—a manifestation of folly. These children permitted the golden opportunity to pass by—lost the power of repentance, hence the overhanging doom was inevitable. If on the other hand, it is possible in this life, on this side of death, to pass beyond the day of grace—to lose the power of repentance, then His weeping was a manifestation of profound, unparalleled—yea, infinite love.

What benefit, therefore, would result to the unrighteous? Is there anything in this doctrine to restrain the appetite and passions of the wicked? If not, then they derive no benefit. Let me answer this question in the words of the revered Dr. Harbaugh—“Their punishment is to consist in this, that at

death, they shall be thrust into bodies more suitable to the exercise of their wicked nature, where they can, in a way, more free and full than before, give vent to all their corrupt and wicked passions. This is the kind of punishment in which they delight. Give them the reins of their lust, and an element suited to their nature to revel in, and they ask no better heaven. This is a sufficient condemnation of the theory."

But again, it seems that this doctrine must be viewed, not only as a means of retribution, but also as a means of "distributive justice" in the divine government of this world's affairs. The dealings of God with man, in creating him so unequal, must be vindicated. We are told, we do not start fair in the race before us, hence we cannot all reach the same goal in so short a time as is allotted to man. One child is born with limited, another with highly developed capacities. One is born in Central Africa, another in the heart of civilized America. Then comes the momentous question, "Where lingers eternal justice?" Not in the hypothesis of the transmigration of souls. We have it revealed in Christ Jesus our Lord. In Him we are one. As the branches in the vine are one, so are His children "members one of another." All those that are admitted into His Church must acknowledge that they are equal; that they are all, by nature, under condemnation; that "without me they can do nothing." Here in this blessed communion all sit down together—the high and the low; the rich and the poor; the learned and unlearned, and those of limited, as well as those of highly developed capacities. Though blessed with diversities of gifts, with one, five or ten talents, their circle of happiness is complete. Heaven is not a place of inactivity. It is now almost universally admitted that there are degrees of happiness in heaven. Both the small circle and the large one are full and complete. So the happiness of the soul with limited capacities is complete as well as that of highly developed capacities. Why then should we all have the same start in the race set before us? The goal we are all striving for is

eternal happiness. This can be reached by all. Is there no eternal justice in all this? Need such dealing with man be vindicated? Does it not show a full and complete reconciliation between perfect justice and infinite mercy?

But to believe in Christ and His Church, the Holy Scriptures cannot be brought down to the natural unregenerate reason and understanding. There prevails a corrupt and vicious taste, that would have the Bible to be literal, and not figurative or metaphorical. Now all this bad and false taste and appetite could be satisfied and appeased, if only God would accept of the wisdom of the advocates of this doctrine, and use it in the carrying on of His divine government. Then we could understand what Christ meant when He said to Nicodemus, "Ye must be born again." Then this ruler of the Jews could have seen, how it was possible for a man to enter the second time into his mother's womb and be born. Then we could understand how Elias and John the Baptist are one and the same person. How comforting and consoling! What a ray of glorious light would beam upon us, if only we could believe in the hypothesis of the transmigration of souls. One of its advocates takes great delight in it. Hear him:—"I know not how it may seem to others, but to me there is something inexpressibly consoling and inspiring in the thought, that the great and good of other days, have not finally accomplished their earthly career, have not left us desolate, but that they are still with us in the flesh, though we know them not, and though in one sense they know not themselves, because they have no remembrance of a former life, in which they were trained for the work which they are now doing. But that they are essentially the same being, for they have the same intellect and character as before, and sameness in these two respects, is all that constitutes our notion of personal identity."

Such delight and comfort is only visionary and evanescent. The hypothesis which generates it has no ground or foundation

* (Prof. Bowen, Princeton Review.)

to stand on—"it has no weight of authority in its favor." But why may we not speculate as to the condition of the soul after death? What harm could arise from the presentation, say of the above hypothesis? It is not wrong to have views and opinions as to the condition of the soul after death, so long as they do not conflict with, but are in accordance with the revelation of God in Christ Jesus. The hypothesis of the transmigration of souls, for its advocates, becomes, as it were, a mediator between God and man. It is to reconcile the justice and mercy of God; to reveal His dealings with man; to explain satisfactorily, the fall of man and its consequences, as well as the origin of evil—in short, it is to be the great reconciler and illuminator. Revelation on the other hand tells us, "There is one God and one mediator between God and men, the man Christ Jesus."

Such arrogance and assumption cannot be predicated of the doctrine of an intermediate state, or of that of an immediate ascension of the soul to God who gave it. If the soul does not immediately after death ascend into heaven, then it must remain in the place of departed spirits—the soul-state, *todenreich*, call it what you please—until Christ shall unlock death and Hades, and body and soul be reunited. "I am the first and the last, and the Living one; and I was dead, and behold I am alive forevermore, and I have the keys of death and of Hades."

ART. IX.—HUMAN PERSONALITY IN ITS RELATION TO EDUCATION.

DELIVERED BEFORE THE STUDENTS OF F. AND M. COLLEGE AND THEOLOGICAL SEMINARY, SEPT. 1ST, 1881.

BY THE EDITOR.

As pertinent to the present occasion, and as presenting the standpoint from which to estimate liberal education, I invite your attention to some remarks on the nature and dignity of human personality.

A right understanding of the nature of man—the being to be educated—is the best introduction to a right view of education, and to understand the nature of man we must have some proper conception of human personality.

Personality is not usually made a separate topic by English writers on Psychology, but it is in familiar use among German Psychologists and German philosophical writers generally. In Rauch's psychology, one of the text-books used in the philosophic course in this college, a very able and profound, though brief, chapter is devoted to this subject, while in Porter's *Human Intellect*, also used as a text-book, it is entirely omitted, and his treatment of consciousness, which might in some measure supply the omission, in our judgment is very defective.

Personality, according to English philosophical writers, would be defined as the quality of being a person, and thus regarded as an abstraction, or at most a mere conception. According to German thinking on this subject it is regarded as an actuality—the central actuality in man's being. It is that which *constitutes* him an individual human being, and not merely the abstract quality or conception of him as a human person. Personality constitutes the person, not *vice versa*.

Personality, then, without intending a complete definition, is that centre of activity which constitutes man an individual being as distinguished from humanity. It is the last and highest result in the operation of the law of individuation, which ruled and determined the progress of creation from its rudimentary beginnings to its crowning perfection in man.

Following the outline given in Rauch's psychology, we shall consider it as a centre of human existence bearing a three-fold relation, first to nature, second to humanity, and third to God. We may also refer to the use there made of the etymological meaning of the word person, as derived from the Latin word *persona*. *Persona*, from *personare*, signifies *to sound through*. It was used to

designate the *mask* used by actors on the stage, not only as representing the different characters in the play, but more especially as provided with a mouth-piece to convey the voice in speaking more distinctly to the audience. Thus it received its proper title *persona*, to sound through.

I. In the first place, then, human personality, which is constituted by the union of reason and will, is a centre in relation to nature—nature finds a mouth-piece in, and sounds through man. Of late years the organic relation between man and nature has awakened new interest in the sphere of science, although the idea itself is not new in the sphere of speculative thought. It was one of the peculiarities of the thinking of this college before the name of Darwin and the modern theory of evolution were known in science. I do not mean that the evolution theory, as held by Darwin, has been or is now taught here, but that the great truth involved in that theory, and which has served to give it currency, has long been familiar to the students of this college.

Man is organically one with nature, and that in a deeper sense than mere science is able to understand or expound. Nature reaches its completion in him as the last link in the chain of created existence, and this too, we may allow, as to one side of his existence, not in the way of an external addition merely to the orders of creation below him, but in the way of organic evolution, using that word, however, in a sense consistent with a sound theism in reference to the creation of the world. Physically man is the completion of the processes of organization, by which matter is taken up and sublimated or glorified, step by step, until it reaches its wonderful perfection in the human body, which is the mirror and epitome of the natural universe. The soul of man also, though not produced by nature, but having its origin in a spiritual realm, is most intimately related to nature, as it must be in the nature of the case by reason of its union with the human body. His intellectual and moral activities start down in the depths of nature, and their growth is conditioned more or less by nature, so that in a profound sense nature is the womb from which he is born.

But while man is thus one with nature, he is also above nature, and includes in his personality an order of existence which comes from a spiritual world which is interior to nature, and which upholds and supports the natural universe. Man is the interpreter of nature. Nature comes through him to its proper utterance. The intelligence of nature is interpreted by the mind of man, its beauties by his phantasy. It might be difficult for us to say just what nature would be without man. We know, however, that it comes to its proper meaning and completion as it is lifted into the sphere of human intelligence and will. Hence man is the lord of nature.

We might dwell upon this relation of man to nature as it comes to utterance in the religions of the world, in the misguided and

false worship of the heathen, in all pantheistic philosophy, and in the sphere of poetry. It is easy to see how this sympathy with nature rules in the intuitive activities of man in all ages, and influences each one of us in many mysterious ways.

But for our present purpose we shall refer to it especially in its bearing on education. And we may see here the profound meaning of the science of mathematics and what are called the natural sciences in their bearing on the liberal culture of man. We grant that these sciences have a utilitarian purpose. Their study brings nature under the control of man in the way of making it minister to his physical wants and necessities. As a prior condition for man's higher well-being and for his progress in civilization the study of these sciences is a necessity.

But this is by no means the highest purpose which their study subserves. This must be found in the development and liberal culture of the mind itself. If man's personality in its own inner constitution implies that nature is to come to its interpretation and utterance in him, then it is clear that the study of nature is necessary to his own culture. When the study of the sciences is made to find its chief purpose in ministering to mere physical wants, or in purely worldly ends, though all this is legitimate in its place, education is degraded. It may be said that this lower form of civilization in the form of industrial progress, must necessarily precede the higher, but the danger in our age is that it is becoming both first and last. When education is thus made an instrument to an end beneath itself, it ceases to be really a good, and becomes an evil. While, therefore, we seek to keep up with the progress of the age in the study of the sciences, let us cling to the principle, culture for its own sake, education for the elevation of man. Let this be first, and then all other proper ends and purposes will be added unto it.

The great, populous nations of the orient are coming to us to learn the secret of our material prosperity, and it is a discouraging and humiliating spectacle to see the avidity with which, for the most part, they seek to gain an education in our institutions which terminates in this interest, while the higher interests of true culture and religion are passed by. Let us see to it that we do not ourselves encourage and promote this purely utilitarian spirit. Let us study nature as a condition for the development of mind, for the attainment of true culture, and not degrade mind into a mere instrument for the accumulation of wealth and luxury.

II. In the second place, personality is a centre in relation to humanity.

Personality is related to humanity as the individual to the genus. What, then, do we mean by humanity? Is it a real objective entity, or is it a mere quality, or a mere conception of the mind? The word *anthropos* in Greek, and *homo* in Latin, are the

terms that designate the generic man, while the words *aner* and *vir* designate the individual man. In English we have but one word to designate both, yet we distinguish between "man" and "a man."

Humanity is a spiritual unity that includes in itself potentially all that becomes unfolded or developed in the progress of the human race. It is that *nature* which is common to all men, while personality expresses the individuality of every human being as distinguished from the race. Humanity is made up not only of individuals, but it includes the subordinate organisms of race, nationality, and all the varied interests and pursuits that characterize the social life of man.

Personality, then, is a centre for the individual man that distinguishes him from humanity in this sense, while at the same time it binds him in living union with it. The individual man includes two forms of life, the individual and generic. Humanity sounds through him. He feels the throbbing of its great heart. He can say, "*humo sum, et nil humani alienum mihi puto.*" His humanization is measured by the degree in which he takes up and moulds in his personal life the spirit of humanity. Some do this to a greater extent than others. The genius becomes a universal man. Shakspeare, in his own sphere speaks for all men, his genius transcends the boundaries of race, nationality, and even the ages of history. He speaks for man and woman, the high and the low, the ancient and the modern. And yet personality, while it is thus a centre towards which flows the life of the race, nevertheless preserves its own relative independence, individuality is not swallowed up or lost, as the pantheist teaches, but it poises itself upon itself, and is invested with an existence that is as really its own as though each man were the only being of the race. Unlike individuality in the orders of existence below man, which is transient, personality is endowed with an immortal existence.

Humanization, as thus described, evidently involves a movement in man's ethical life, which is deeper than the merely intellectual, and which must be actualized in the right determination of the will. It cannot be learned by the activity of the intellect merely, but must be achieved by the right unfolding of the moral nature in experience. This is the most important side of all true education, and deserves to be dwelt upon at greater length. But in applying our subject at this point to the course of study included in a liberal education, we can only touch, and that briefly, on the different branches that relate to the sphere of man; that is, which have man for their subject. These may be divided into language and literature, history and philosophy.

The study of the languages is especially the study of the *humanities*. Language is the living embodiment of thought, and through it, therefore, we are brought into living contact with the

thinking of men. Hence the study of any language is a means of culture. But this is true in a pre-eminent sense in the study of the classics, Latin and Greek. The culture of the ancient world reached its highest stage in Greece and Rome. Hence the study of these languages has been rightly called the golden gate by which the student must pass into right relation to modern culture. Hence also the study of modern languages can never take the place of the study of Latin and Greek. The study of modern languages has its places and uses also, but it can never be substituted for the study of the classics without seriously injuring the right development of liberal culture. And for the same reason one of these cannot be omitted, as Greek for instance, any more than the history of Rome can be understood without the history of Greece.

The study of history forms another branch or line in which the life of the race flows into the individual intellect. The study of history not only cultivates the memory, enlarges and strengthens the judgment, and disciplines the mental powers generally, but it carries with it a necessary and healthful communication of the individual mind with the life of the race. The student thus, as it were, reproduces in his own mind the life of the world that has gone before. As childhood is taken up in youth and youth in manhood, so the processes of history become linked in living union with the growth of the individual mind. This tends to liberalize the mind. Beyond the particular uses of the study of history, in the different applications that are made of such knowledge in the various pursuits of the scholar, its chief value is to be found in the immediate and direct culture of the mind.

Then in a third branch or line of the study of man we may place the different departments of philosophy, psychology, æsthetics, ethics, etc. Philosophy is called the queen of the sciences. We may call it the science of sciences. Here all the various branches of study become unified. Philosophy presents the general and necessary principles that underlie all departments of human knowledge and brings them to their proper end. It is not, therefore, so much a science among sciences, a branch of study among other branches, as the crown of them all. An education without a philosophy must be a mere external and mechanical union or combination of different forms of knowledge without a soul to bind them in one living whole. Philosophy should permeate and give direction to the whole thinking of an institution. It should stand not merely at the end of a liberal course of study, but it should unify and bring into clear consciousness the meaning of all the branches studied.

As there has been opposition at times to particular branches of study, to the higher mathematics, to the languages, etc., so the study of philosophy has had to suffer its share of opposition. It has been stigmatized as mere speculation, as dealing with shadows,

as having no real practical uses or ends. But these objections usually come, as in the other cases referred to, from those who are incompetent judges, because they are not acquainted with the subject themselves. It is like men fighting against written creeds in religion, while they are governed themselves by an unwritten creed in their own minds. Whether formulated or not, the learning of an age is determined in its bearing and tendency by general principles, and these general principles are themselves philosophy, whether the fact is acknowledged or denied.

In this classification we have not aimed to include specifically all the particular branches of the study of humanity. Our aim has been rather to cite examples merely, and to give a general outline, in order to show that the nature of human personality requires that the generic life of the race must be taken up in that of the individual, in order to the attainment of true culture. Without this the mind of the individual must remain cut off and separated from those sources which supply its growth and development.

Such study of humanity in the different forms in which its life is embodied, brings with it a humanization of the mind of the individual, and constitutes the difference between the *human* and the *humane*. Every individual is human, in the sense that human nature asserts itself, and comes to particular expression in him, but without education it is in a crude state. When the human passes through a process of study or education, the human becomes humane, the crude material becomes cultivated and polished, and the individual now reproduces the life of humanity under the directing power of his own mind and will. Such a man is educated, not merely in the sense of possessing vast and varied knowledge, but in the sense of possessing a cultivated mind, and thus of having attained in a measurable degree the proper end for which his intellectual endowments were designed.

In order to come up to the proper measure of manhood, however, in his relation to his fellow men, we repeat now, culture must be not merely intellectual, the development of the mind, but also moral, the right determination of the will—which includes the affectional nature, which means that the heart and the head must move conjointly in their humane culture. A man with large sympathies and true love for his fellow man, a love which prompts him to be true and just in all his social relations, is still incomplete if his intellect is enslaved by ignorance, if his mind is enslaved for want of cultivation. But still more is his education incomplete and wanting in the chief requisition who has aimed to cultivate merely the intellect, and whose moral development has been neglected. A complete manhood, so far as the relation of the individual is concerned to his fellow men, requires that knowledge and virtue shall go hand in hand, that the good shall be joined in holy wedlock with the true, and that the individual shall fulfill

the obligations that grow directly out of his social nature. A culture of the social nature, which is merely intellectual, may render a man outwardly urbane, but it lacks the proper spirit of charity, without which it is only an outward show. The soul of all good manners, and of all duties to our fellow-men, is an unselfish spirit that prompts to do to others as we would that they should do to us. This cannot be learned by a merely intellectual process, it cannot be learned from books, but it must be cultivated by the exercise of the moral nature itself. It begins in the unselfing of the will and the outflow of those generous affections of the heart which bind men in a true brotherhood.

III. In the third place, human personality is a centre of being in relation to God.

The dignity of man's personality appears in his lordship over the natural creation, and in the expression which it gives of his relation to humanity; but still more in this, that it is an organ for the divine. Divinity sounds through humanity, and through every individual soul as a personal representative of humanity.

This characteristic of man's personality introduces us into the inner shrine of his being, where his highest dignity confronts us and challenges our deepest interest. "The word of God is quick and powerful, piercing to the dividing asunder of soul and spirit," we are told in the sacred Scriptures, that is, penetrating through both soul and spirit.

The voice of God penetrates *human reason*, and man becomes conscious of the being of God and the presence of God. The idea of God is intuitive. Underneath all the arguments for the existence of a Supreme Being, who is the Creator of all things, and who made man in His image and likeness, that are addressed to the logical understanding, is the intuition of God in the human reason. This idea, it is true, emerges from the reason now in a distorted form before the light of a supernatural revelation has penetrated the darkness that has enshrouded all man's powers by reason of sin; but still we find it in all men, and in every stage of enlightenment. In the reason of the child it rises in those mysterious thoughts and musings that struggle to take in the meaning of the infinite and the eternal. It forms something of an epoch in the life of every one when first this great idea begins to take outline. And as advancing years lead on to a riper development of reason these outlines assume more distinctness in our spiritual horizon. As the natural orb of day rises before the eye in the morning, and ascends to his place in the natural heavens, dispensing light over the earth, so the idea of God dawns upon the opening of the mind and becomes the absorbing mystery of human life. The child, and even the untutored full-grown man may behold this wonder of the natural heavens without any definite knowledge of what it is. In like manner the nature of God may be dark and mysterious, but His existence is nevertheless a reality to the human reason.

With still greater power the existence of God impresses itself on the moral nature of man. A sense of personal responsibility to the infinite Lawgiver constitutes the essence of conscience, that tribunal set up in the spiritual nature of every man. This, too, may be dark and distorted, but no extent of moral debasement can entirely blot it out. It may be hidden at times in the mysterious processes of life's day, just as the sun may be hidden by heavy clouds, but every man knows and feels that it is there, and that it will emerge again into clearer light. "Two things," said the great philosopher Kant, "awakened in him the greatest awe, the starry heavens above us and the moral law within us." And he rightly concluded that a moral law which carries with it the force of a categorical imperative, thou shalt, and thou shalt not, implies also a Lawgiver. There is a God to whom every person is responsible.

This sense of relationship to God we present as a characteristic of man's personality. It is the office of supernatural revelation to quicken it into the new-born religious nature of man. I speak to believers in Christianity, and therefore do not stop to argue the question of man's religious nature, and the revelation God has made of Himself through His eternal word.

We come then to assign to this relation of man to God, which holds in personality, its proper place in man's education. We cannot regard it exactly as only a *part* of education to develop this religious sense, but we must regard it as the benediction which crowns the whole. It is not within the compass of education alone, in the ordinary sense, to produce or cultivate this religious sense. This must be done by a power and a grace which no human book or human culture can accomplish. But that it has to do with education, and that it determines whether education shall prove a blessing or a curse, this we cannot assert and emphasize too strongly.

In considering this aspect of personality, as involving man's consciousness of his relation to God, we desire to place it in harmony with the other two, and their relation to education. We meet here the problem of harmonizing *religion* and *culture*. Are they separate and independent interests merely standing alongside of each other? Are they antagonistic to each other? Or are they so related to each other that they may come into vital harmonious union? Let us see. "Culture," says Principal Shairp, in his lectures on Culture and Religion, "proposes as its end the carrying of man's nature to its highest perfection, the developing to the full all the capacities of our humanity. If, then, in this view, humanity be contemplated in its totality, and not in some partial side of it, culture must aim at developing our humanity in its Godward aspect as well as its mundane aspect. And it must not only reorganize the religious side of humanity, but if it tries to assign the due place to each capacity, and assign to all the capacities their mutual relations, it must con-

cede to the Godward capacities that paramount and dominating place which rightfully belongs to them, if they are recognized at all. That is, culture must embrace religion, and end in it."

If, on the other hand, we start from the standpoint of religion, it is equally clear that it must embrace culture, "because in the first place it is itself the culture of the highest capacity of our being; and in the next place because, if not partial and blind, it must acknowledge all the other capacities of man's nature as gifts which God has given, and given that man may cultivate them to the utmost, and elevate them by connecting them with the thought of the Giver, and the purpose for which He gave them. Start from the manward pole, and go along the line honestly and thoroughly, and you land in the divine one. Start from the divine pole, and carry out all that it implies, and you land in the manward pole, or the perfection of humanity. Ideally considered, then, culture must culminate in religion, and religion must expand into culture.


And this we find to be the course of these two in the history of our race. Greece is the birth-land of culture. It was the calling of Greek culture, working practically through Latin literature, to give to European civilization its character from the humanistic standpoint. But we find the source of religious knowledge in the mission and work of Judaism. "Jerusalem," as has been said, "is the fountain head of religious knowledge to the world, as Athens is of the secular." These two ideas wrought and expanded, indeed, on separate lines, antagonizing each other, yea, despising each other. The Jew despised the Greek, and the Greek held the Jew in hearty contempt.

But in the fulness of time this antagonism was reconciled in the introduction of the one absolute religion for our race in the person of the *God-man*, and thenceforward there was to be neither Greek nor Jew, but one new perfect man. Christianity embraced humanization and filled it with a new soul when the Greek became the language of the new divine revelation, and humane culture found in Christianity the spirit which alone could save it from absolute wreck and ruin. It is the mission of modern history to actualize, through struggle and conflict, this marriage of the divine and human in true culture, which has its basis in the union of these two in the divine-human person of our Lord.

May we not say now, that what passes before us in the grand movement of history is the true model for the realization of all true culture in the individual man? True liberal culture carries in it, indeed, the development of the human, the study and realization of the humanities, in the cultivation of all the human faculties, but the life and spirit of such culture must descend from above in the grace of that religion which becomes the benediction of God upon the whole man. As the divine in the person of our Lord

assumed a human form, and glorified our humanity, so Christianity claims the power of filling with its heaven-born spirit all forms of human learning and culture. From which we conclude, that all true education must be ruled and intoned by the spirit of our holy religion. As the culture of Greece, which refused to receive the inspiration of Christianity was left behind as a stranded wreck, a corpse, in the land of its birth, from which the glory has forever departed, so education which refuses the benediction of the Christian religion must ever remain a lifeless form without the spirit that should shine forth gloriously within.

The crowning dignity of human personality, then, is found in its relation to God, and this determines the chief interest in all right education. God's voice sounds through man. What more exalted position could the creature occupy than to be made the free organ for the utterance of the divine! If man is truly great in being lord over the natural world, so that through his intelligence the wonders of the starry heavens and the mysteries of land and sea are all penetrated and exposed to view, and the very powers of nature are made to do his will—truly great also in being an expression of humanity, how much more exalted must he be when viewed as the free organ for the expression of the mind and will of God! To cultivate his powers in this three-fold direction is the work of education. To have a sense of the dignity of his nature is a necessary condition towards fulfilling his mission and destiny, and to realize the harmonious unfolding of all his capacities world-ward, man-ward and God-ward, is to be a truly educated and cultivated man.



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